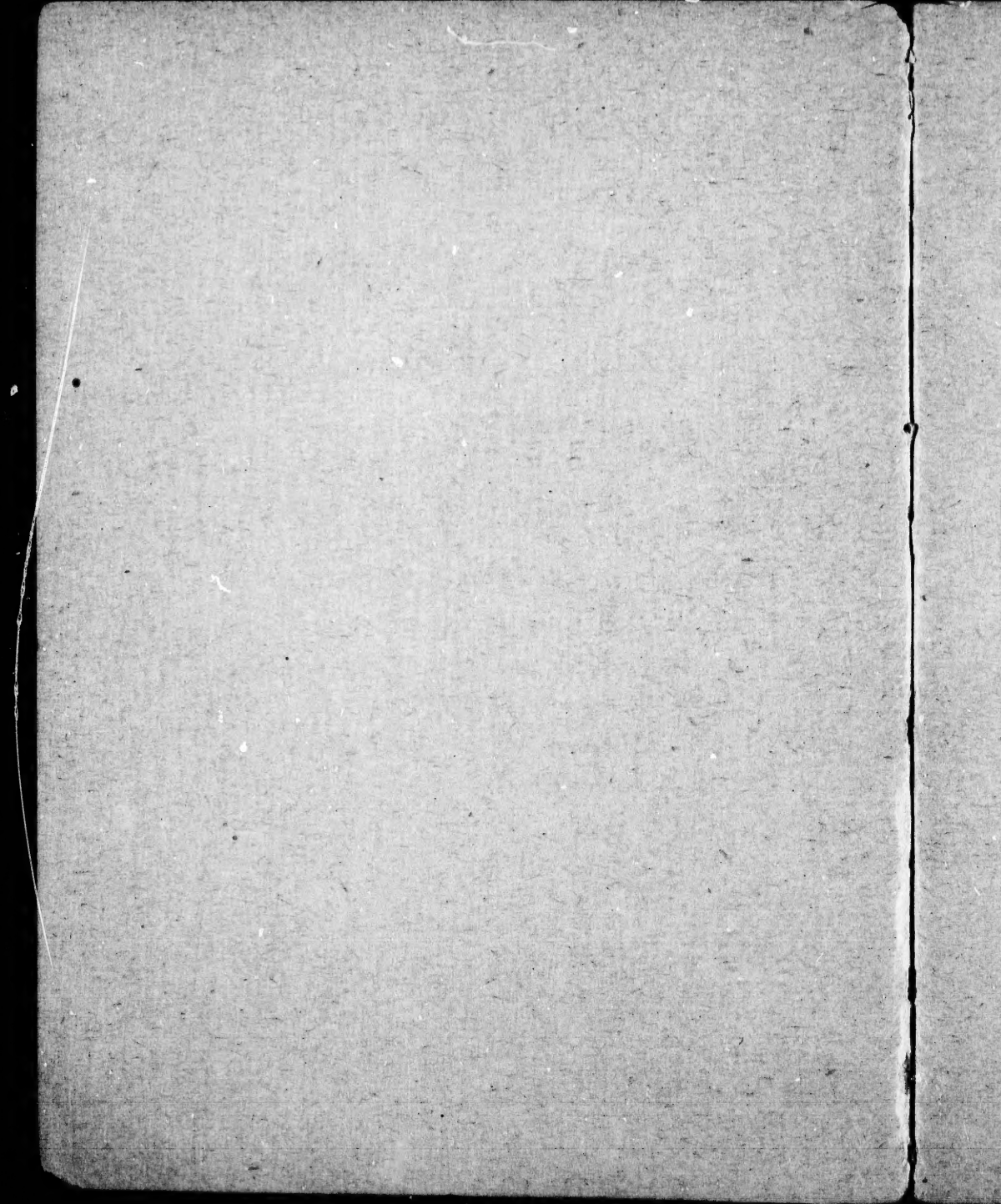


ST. ANN'S MANUAL
OR
PILGRIMS' GUIDE



2nd Copy
O Fr. Gilles Roy.
Can.

St. Ann's manual.



ST. ANN'S MANUAL;
OR,
PILGRIMS' GUIDE,
CONTAINING
A COLLECTION OF PRAYERS
AND PIOUS EXERCISES IN HONOR OF THE
GLORIOUS MOTHER OF THE
IMMACULATE MARY.

COMPOSED BY A DISTINGUISHED PRIEST
OF THE
ARCHDIOCESE OF MONTREAL,
AND TRANSLATED FROM THE FRENCH BY
A CHILD OF MARY.

TO WHICH IS APPENDED A CHOICE COLLECTION OF
CATHOLIC DEVOTIONS.

Montreal:
PRINTED BY JOHN LOVELL & SON.

Entered according to Act of Parliament, in the year
one thousand eight hundred and ninety, by
MRS. JAMES DELANEY, in the office of the
Minister of Agriculture.

TO

THE GLORIOUS SAINT ANN,

Mother of the Queen of Heaven,

SAINT ANN'S MANUAL AND PILGRIM GUIDE

is reverentially Dedicated,

Praying her to accept and bless it for the honor
of her name and that of

HER MOST HOLY DAUGHTER;

soliciting also that she will continue to exercise
on behalf of her clients her healing power:

THE BLIND SEE, THE LAME WALK,

THE DUMB SPEAK, AND THE DEAF HEAR.

O GLORIOUS ST. ANN,

Receive this tribute of our love, accompanied
with all the fervor which the consideration

OF THY GREATNESS INSPIRES.

Be to us, O dear St. Ann, a lamp to enlighten
our path on this pilgrimage,

UNTIL WE ARRIVE AT THE HAVEN OF REST.

Guide, guide, sweet Mother, we pray,

Our footsteps towards thy bright dwelling,

Guard, guard, our lonely way

As our sorrows before thee we're telling.

A CHILD OF MARY.

IMPRIMATUR.

+ JOANNES,

Archiepiscopus Torontonensis.

LINES ON ST. ANNE DE BEAUPRÉ.

BY REV. FATHER BURKE.

I love this sacred spot, where pious pilgrims kneel
Before thy holy shrine in fervent prayer.
O! great Saint Ann, thy tender heart doth feel
For all with true maternal love and care.
As they appeal to thee in pain or grief,
Thou dost obtain for them a sweet relief.

The waters of the grand St. Lawrence glide
In calm, majestic motion on their way
Past Bonne Sainte Anne, as if the gentle tide
Its silent humble homage thus would pay
Before the ancient shrine, as on its breast.
It bears the pilgrims to this place of rest.

What joy to hear, at evening's solemn hour,
The music of thy sweet-toned bell resound
O'er land and water, from thy lofty tower,
Inviting all to prayer. Its heavenly sound
Is like an angel's warning from above,
Reminding us of God's eternal love.

The sons of St. Alphonsus guard thy shrine,
O! good St. Ann; thy pilgrims they receive
Who come to seek that potent help of thine,
And speak consoling words to those who grieve
O'er sin, while they, as priests of God, impart
A holy peace that heals the contrite heart.

And daily here the praise of God is sung,
 Here thousands come to bless His holy name.
 From distant shores the faithful, old and young,
 Proclaim with joy, St. Ann, thy glorious fame.
 They leave the busy scenes of worldly strife,
 Confess their sins, receive the Bread of Life.

How oft the erring child of sin, for years
 Astray from virtue's path, hath here obtained
 The grace of true repentance, and in tears
 Hath severed bonds by which he was enchained
 In crime ; but now by thy assistance freed,
 To him a mother thou hast proved indeed.

How often have the sick, the blind, the lame,
 Obtained a cure, by thy maternal aid,
 Of all their ills, as, led by faith, they came
 From distant homes, by dangers undismayed,
 As pilgrims to thy shrine o'er land and sea,
 To seek for health and comfort here from thee.

O great St. Ann, behold, I call on thee
 To aid me in this life of toil and care,
 That I to God may ever faithful be,
 With pity listen to my humble prayer.
 Receive this votive wreath I now entwine,
 With love to thee, to place before thy shrine.

PREFACE BY THE AUTHOR.

THE decree of 1876, by which Pius IX., in conformity to the pious desires of the faithful and the entreaties of the Bishops of the Province of Quebec, declared Saint Ann first patroness of that same Province, opened, so to say, a new period in the history of the worship rendered to this great saint in Canada.

If the title of Patroness confers on Saint Ann an incontestable right to our filial love and veneration, it gives to us also another claim on her tenderness and protection.

The devotion to Saint Ann is already popular in Canada, but may it not receive

a still wider expansion? This great saint is given to all as Patroness; all ought, therefore, to honor and invoke her.

Now, it is with a view to promote this devotion and facilitate its extension, that we offer to the pious faithful this little book of PRAYERS AND EXERCISES IN HONOR OF SAINT ANN. May the most holy Virgin Mary deign to bless this work undertaken for the glory of her august Mother.

DAILY ACTS-

OF A

CHRISTIAN LIFE.

IN THE MORNING.

When you awake, give your first thoughts to God, saying: O, my God, I give myself entirely to Thee!

Getting out of bed, make the sign of the Cross, and say: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

When you are dressed, kneel and say three Hail Marys, in honor of the purity of the Blessed Virgin Mary.

When you are tempted to anger, say: Jesus, give me patience! Bless me, Mary, my Mother.

If bad thoughts of any kind come into your mind, say quickly: Jesus and Mary, help me! Repeat the Hail Mary, or some other prayer, till you have banished them.

Before you begin your work, say : All for Thee, O Lord. O, my Jesus, all for Thee !

Before meals say : Bless us, O Lord, and these Thy gifts which we are about to receive from Thy bounty, through Christ our Lord ! Amen.

After meals say : We give Thee thanks Almighty God, for all Thy benefits, who livest and reignest, world without end. Amen.

AT NIGHT.

Kneel and make the sign of the Cross, saying, as in the morning : In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Say then : O my God, give me grace to know wherein I have offended Thee, and give me a perfect sorrow for my sins. Then

you must pause a little to see what sins you may have committed during the day. Afterwards ask pardon for the faults discovered, by making an act of contrition.

AN ACT OF CONTRITION.

O my God ! I am very sorry for having sinned against Thee ; because Thou art so good, and with Thy assistance I will not sin again.

Make also Acts of Faith, Hope and Charity.

When in bed, fold your arms in the form of a cross, and say before you sleep : It is appointed for me once to die, and I know not when, nor where, nor how, but what I know is that if I die in mortal sin I am lost.

And then, if you are in mortal sin, resolve to go and confess as soon as possible.

PRAYER FOR THE GRACE OF PERSEVERANCE.

O Mother of Perpetual Help, be my refuge and my hope. Assist me to keep my good resolutions.

Let me not forget to call on Thee in time of temptation.

Keep me from the dangers of mortal sin, and help me to persevere till the end of my life in the grace of God. Amen.

ANGELUS.

The Angel of the Lord declared unto Mary : and she conceived of the Holy Ghost.

Hail Mary, etc.

Behold the Hand-maid of the Lord : be it done unto me according to thy word.

Hail Mary, etc.

And the Word was made flesh : and dwelt among us.

Hail Mary, etc.

V. Pray for us, O Holy Mother of God.

R. That we may be made worthy of
the promises of Christ.

Let us pray.

Pour down Thy grace into our Souls we
beseech Thee, O Lord, that as we have
known the Incarnation of Christ Thy Son
by the message of an angel, so by His Pas-
sion and Cross we may come to the glory of
the resurrection. Through the same Christ
our Lord. Amen.

FOR EASTER TIME.

Triumph, O Queen of Heaven, to see,
Alleluia.

The Sacred Infant born of thee, Alleluia.
Spring up in glory from the tomb, Alleluia.
Oh, by thy prayers, prevent our doom,
Alleluia.

Rejoice and be glad, O Virgin Mary, Alleluia.

Because our Lord is truly risen, Alleluia.

Let us pray.

O God! who, by the Resurrection of Thy Son, our Lord Jesus Christ, hast vouchsafed to gladden the world, grant, we beseech Thee, that by the intercession of the Virgin Mary, His Mother, we may receive the joys of eternal life, through the same Jesus Christ our Lord. Amen.

AN ACT OF ADORATION BEFORE GOING TO
BED.

My Lord! my God! my Father! I adore Thee, in union with all creatures in heaven and on earth, acknowledging Thee for my God and Sovereign Lord; and as I began this day by offering myself to Thee, I desire to finish it by consecrating

anew to Thy divine Majesty my body, my soul, my life, and all that I am ; keep me this night under Thy particular protection; and grant me the grace that whilst my eyes are closed by sleep, my heart may be forever awake to Thy love, and after this transitory life I may see and enjoy Thee in a happy eternity.

PRAYER.

May the Divine Heart of Jesus and the Immaculate Heart of Mary be always, and in all places, acknowledged, praised, blessed, loved and faithfully honored and glorified. Amen.

PRAYER TO THE MOST BLESSED VIRGIN.

O Holy Mary, Mother of God, Queen of angels and men, I honor and reverence thee with all my heart, and I desire to do so as perfectly as thy Divine Son would

have thee honored in heaven and on earth. O Mother of mercy, I choose thee this day for my mother; look on me as thy child, and in thy goodness treat me as the object of thy tender mercy. O Mother of grace and mercy, refuge of sinners, may I, through thy powerful intercession, be delivered from all sin and preserved from eternal death. Amen.

LITANY OF THE BLESSED VIRGIN.

COMMONLY CALLED THE LITANY OF LORETTO

Ant.—We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin.

Lord, have mercy.

Lord, have mercy.

Litany of Loretto.

19

Christ, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven,

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

Holy Mary,

Holy Mother of God,

Holy Virgin of Virgins,

Mother of Christ,

Mother of divine grace,

Mother most pure,

Mother most chaste,

Mother inviolate,

Mother undefiled,

Mother most amiable,

Have mercy
on us.

Pray for us.

Mother most admirable,
Mother of our Creator,
Mother of our Saviour,
Virgin most prudent,
Virgin most venerable
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of Justice,
Seat of Wisdom,
Cause of our joy,
Spiritual Vessel,
Vessel of honor,
Vessel of singular devotion,
Mystical Rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,

Pray for us.

Gate of heaven,
Morning Star,
Health of the sick,
Refuge of sinners,
Comfort of the afflicted,
Help of Christians,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of all Saints,
Queen conceived without original sin,
Queen of the Most Holy Rosary,
Lamb of God, who takest away the
sins of the world,
Spare us, O Lord,
Lamb of God, who takest away the
sins of the world,

Pray for us.

Graciously hear us, O Lord.

Lamb of God, who takest away the
sins of the world,

Have mercy on us.

Christ, hear us.

Christ, graciously hear us.

Ant.—We fly to thy patronage, O holy
Mother of God, despise not our petitions
in our necessities, but deliver us always
from all dangers, O glorious and blessed
Virgin.

V. Pray for us, O holy Mother of God,

R. That we may be made worthy of the
promises of Christ.

LET US PRAY.

Defend, O Lord, we beseech thee, by the
intercession of blessed Mary, ever Virgin,

this thy family from all adversity, and mercifully protect us, who prostrate ourselves before thee with all our hearts, from the snares of the enemy. Through Christ our Lord. Amen.

v. May the divine assistance remain
s with us.

Amen.

PRAYER TO ST. JOSEPH.

His Holiness Leo XIII., Aug. 15, 1889.

To thee, O blessed Joseph, we have recourse in our affliction, and having implored the help of thy thrice holy Spouse, we now, with hearts filled with confidence, earnestly beg thee also to take us under thy protection. By that charity wherewith thou wert united to the Immaculate Virgin, Mother of God, and by that fatherly love by which thou

didst cherish the Child Jesus, we beseech thee, and we humbly pray, that thou wilt look down with gracious eye upon that inheritance which Jesus Christ purchased by His blood, and wilt succor us in our need by thy power and strength.

Defend, O most watchful guardian of the Holy Family, the chosen children of Jesus Christ. Keep from us, O most loving father, all blight of error and corruption. Aid us from on high, most valiant defender, in this conflict with the powers of darkness. And even as of old thou didst rescue the Child Jesus from the peril of His life, so now defend God's Holy Church from the snares of the enemy and from all adversity. Shield us ever under thy patronage, that, imitating thy example and strengthened by thy help, we may live a holy life, die a happy

death, and attain to everlasting bliss in heaven. Amen.

Indulgence of 7 years and 7 quarantines each time this prayer is said.

PRAYER FOR IRELAND.

O sweet Jesus! through Thy most sacred and loving Heart, to which the Irish nation is most solemnly dedicated, preserve our nation in faith, in purity and in charity. Through all its trials and sorrows, through all its persecutions in the past, it remained faithful to the teaching of its great apostle, St. Patrick. May the former glory of its apostolic faith again appear. May it become again the seat of learning and religion. May the rising generation see its rights restored. May the zeal of its holy priesthood increase. May the purity of its daughters preserve its stainless character. May the honor of

its sons remain unsullied. May the evils of intemperance cease. May the spirit of infidelity and rationalism never reach its shores. May its attachment to the See of Peter and its obedience to ecclesiastical superiors never suffer diminution. May sanctity be its atmosphere, and may it daily render greater glory and honor to the most Sacred Heart, to which every true Irish heart ever will be most devotedly attached.

DEVOTIONS FOR CONFESSION AND EXAMINATION OF CONSCIENCE.

Who can understand sins?

PRAYER.

Behold me, O Lord, prostrate at Thy sacred feet, in order to declare unto Thee in the person of Thy minister all the sins of which I am guilty. Grant me grace

to know them, to confess them all with sincerity, and to detest them with my whole heart.

PRAYER AFTER CONFESSION.

I am no longer Thy enemy, O my God. By the virtue of the sacrament which I have just received, Thou hast healed the wounds of my soul, Thou hast received me into Thy favor, thou hast revived the merits of my good works which were dead through sin, and Thou hast changed into a temporal punishment the eternal damnation which my sins deserved. Grant me, O God, the gift of perseverance in Thy service. Ah! let me rather die a thousand deaths than offend Thee again.

DEVOTIONS BEFORE COMMUNION.

Come, O divine Jesus, come into my heart, deliver it from all its ills, load it

with Thy gifts and graces; it desires ardently to receive Thee.

Say nine times, O Mary, conceived without sin, prepare my heart to receive thy Divine Son.

PRAYER BEFORE RECEIVING.

Divine Jesus, although Thou art not visible to the eyes of my body, I believe it is Thyself Thou art about to give me. Alas, I am very unworthy of so great a favor, after having dishonored Thee so often; but Thy infinite goodness overcomes my rebellious, obdurate heart, makes me weep over my sins, and fills me with love for Thee and with the most ardent desire of receiving Thee.

Come, then, O Saviour of the world, purify my soul from all its stains, and establish Thy throne therein forever.

Aspiration. Whence is this to me,
that my Lord and my God should come
to me?

I believe—I adore—I love with my
whole heart.

PRAYER AFTER COMMUNION.

It is then true, O Redeemer of mankind, that Thou dwellest within me, and that I am in possession of Thy Body and Blood, Soul and Divinity. Receive, O Lord, my most profound adoration, which I unite with that which the angels and saints render Thee in heaven. O what love, what gratitude can ever equal the favor which Thou hast bestowed on me? Accept, Divine Jesus, the offering of all that I have and all that I am; dispose thereof according to Thy good will and pleasure, and grant me grace never to offend Thee more.

Aspiration. My Beloved to me, and I
to my Beloved!

LITANY OF JESUS.

Lord, have mercy.

Lord, have mercy.

Christ, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.

Christ, hear us.

Christ, graciously hear us,

God the Father of heaven,

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

Jesus, Son of the living God,

Jesus, Splendor of the Father,

Jesus, Brightness of eternal light,

Have mercy on us.

Jesus, King of glory,
Jesus, the Son of justice,
Jesus, Son of the Virgin Mary,
Jesus, most admirable,
Jesus, the Mighty God,
Jesus, the Father of the world to
come,

Jesus, the Angel of great counsel,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, Lover of chastity,
Jesus, our beloved,
Jesus, the God of peace,
Jesus, the Author of life,
Jesus, the Example of all virtues,
Jesus, the zealous Lover of souls,
Jesus, our God,
Jesus, our Refuge,

Have mercy on us.

Jesus, the Father of the poor,
Jesus, the Treasure of the faithful,
Jesus, the Good Shepherd,
Jesus, the True Light,
Jesus, the Eternal Wisdom,
Jesus, Infinite Goodness,
Jesus, our Way and our Life,
Jesus, the Joy of Angels,
Jesus, the Master of the Apostles,
Jesus, the Teacher of the Evangelists,
Jesus, the Strength of Martyrs,
Jesus, the Light of Confessors,
Jesus, the Purity of Virgins,
Jesus, the Crown of all Saints,
Be merciful,
Spare us, O Jesus.
Be merciful,
Graciously hear us, O Jesus.
From all sin,
From Thy wrath,

Have mercy on us.

Jesus deliver us.

From the snares of the devil,
From the spirit of fornication,
From everlasting death,
From neglect of Thy inspirations,
Through the mystery of Thy holy
Incarnation,
Through Thy Nativity,
Through Thine Infancy,
Through Thy most divine Life,
Through Thy Labors,
Through Thine Agony and Passion,
Through Thy Cross and Dereliction,
Through Thy Weariness and Faint-
ness,
Through Thy Death and Burial,
Through Thy Resurrection,
Through Thine Ascension,
Through Thy Joys,
Through Thy Glory,
Lamb of God, who takest away the
sins of the world

Jesus deliver us.

Spare us, O Jesus.

Lamb of God, who takest away the
sins of the world,

Graciously hear us, O Jesus,

Lamb of God, who takest away the sins
of the world,

Have mercy on us, O Jesus.

Jesus hear us,

Jesus, graciously hear us.

v. We will praise Thee, O God.

R. And we will call upon Thy name.

LET US PRAY.

O Lord Jesus Christ, who hast said,
"Ask, and ye shall receive ; seek, and ye
shall find ; knock, and it shall be opened
unto you," grant, we beseech thee, to us
who ask the gift of Thy divine love, that
we may love Thee with our whole heart,

in word and work, and never cease from showing forth Thy praise.

Grant that we may have a perpetual fear and love of Thy Holy Name; for Thou never failest to direct and govern those whom Thou instructest in Thy true and solid love. Who livest and reignest God forever and ever. Amen.

O God, who hast appointed Thine only begotten Son the Saviour of mankind, and hast commanded that He should be called Jesus; mercifully grant that we may enjoy in heaven the blessed vision of Him, whose Holy Name we venerate upon earth. Through the same Christ, our Lord. Amen.

PRAYER TO JESUS CRUCIFIED.

Behold, O kind and most sweet Jesus,
I cast myself upon my knees in Thy sight

and with the most fervent desire of my soul I pray and beseech Thee that Thou wouldst impress upon my heart lively sentiments of faith, hope and charity, with true repentance for my sins, and a firm desire of amendment, whilst with deep affliction and grief of soul I ponder within myself and mentally contemplate Thy Five most Precious Wounds, having before my eyes that which David spoke in prophecy :

“ THEY PIERCED MY HANDS AND MY FEET ;
THEY HAVE NUMBERED ALL MY BONES.”

A Plenary Indulgence, applicable to the Souls in Purgatory, is annexed to this Prayer, recited before a representation of Christ crucified, to all who confess and communicate, and pray for the intentions of the Supreme Pontiff.

HOLY MASS IN HONOR OF ST. ANN.

ON TUESDAYS.*

Beginning of the Mass.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

At the foot of Thy Altar, I prostrate myself, and appear with the Priest before Thee. O my God, look down upon me in Thy clemency. Judge me not according to my sins but according to Thy exceeding mercy, and by Thy power free me from the many and great dangers which threaten my soul, so that I may one day see Thee face to face. Yes, from the depths of my heart, I cry to Thee, O Lord God! Be attentive to my prayer. Grant my petition. Full of compunction, I implore Thy

*Tuesday is consecrated to St. Ann because the tradition says she was born and died on that day.

mercy, and confess my guilt before the Blessed Virgin Mary, St. Ann, the holy Apostles Peter and Paul, before heaven and earth and all the Saints. O my God, I have sinned but I am sorry, deeply sorry for my sins. One hope remains, that Jesus will reconcile me to Thee. O Divine Heart, sanctify me by humility and contrition, that I may partake of this sacrifice of reconciliation and love.

When the Priest ascends the steps of the Altar.

Arise, my soul, and praise the Lord, because He has done great things to thee. May my prayer, like incense, ascend to heaven, O Lord; and may my petitions, aided by the prayers of St. Ann and all the saints of God, be heard, through Jesus Christ our Lord. Amen. Blessed Spouses, Joachim and Ann, the whole

world is indebted to you, since it is through you we can offer to God this great sacrifice, for from you came the immaculate Virgin Mary, who alone of all creatures is worthy of her Creator.

At the Introit.

In the spirit of confidence and hope I begin with the word of Holy Writ, which thus bears testimony to Thy love, my Saviour:

“He will have mercy according to the multitude of His mercies; for He hath not willingly afflicted nor cast off the children of men. The Lord is good to them that hope in Him, to the soul that seeketh Him.”

Alleluiah, alleluiah!

Forever will I sing Thy mercies, O Lord, from generation to generation. Glory be to the Father, etc.

At the Kyrie Eleison.

O Father, Creator of our souls, have pity on the work of Thy hands. O Father of infinite mercy, have pity on us. Eternal Word, who didst vouchsafe to take our nature on Thee in the Blessed womb of St. Ann's holy daughter, and for our salvation to die an ignominious death on the Cross, I pray Thee to give me a share in the precious merits of Thy most dolorous Passion, in those of Saint Ann and of Mary, Thy Holy Mother. Beloved Saviour, sweet Jesus, have pity on me and forgive me my sins.

At the Gloria in Excelsis.

Glory be to God on High and peace on earth to men of good-will. We praise Thee; we bless Thee; we adore Thee;

we glorify Thee. We give Thee thanks for Thy great glory, O Lord God! O heavenly King! O God, the Father Almighty! O Lord Jesus Christ, the only begotten Son! O Lord God! Lamb of God! Son of the Father! O Thou, who takest away the sins of the world! have mercy on us. O Thou, who takest away the sins of the world, receive our prayer. O Thou, who sittest at the right hand of the Father, have mercy on us. For thou alone art holy. Thou alone art Lord. Thou alone art most high, O Jesus Christ, together with the Holy Ghost, in the glory of God the Father. Amen.

PRAYER TO ST. ANN.

O God, who didst deign to grant to St. Ann the grace of becoming mother of her who gave birth to Thy only Son,

grant, in Thy goodness, that we may revere her memory, and may also obtain the powerful aid of her protection. Amen.

PRAYER TO ST. JOACHIM.

O God, who from amongst Thy elect didst choose St. Joachim to be the father of Mary, the Virgin Mother of Thy well-beloved Son, we pray Thee that whilst we celebrate his memory, we may merit his constant protection. Amen.

At the Epistle.

From St. Paul to Ephesians, chapter iii :
“ Brethren, to me, the least of all the saints, is given this grace to preach among the Gentiles the unsearchable riches of Christ, and to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things.

For this cause I bend my knee to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might into the inward man, that Christ may dwell by faith in your hearts; that being rooted and founded in charity, you may be able to comprehend with all the saints what is the breadth, and length, and height, and depth of this mystery, to know also the charity of Christ, which surpasseth all knowledge."

At the Gradual.

"O all ye, who pass by the way, attend and see if there be any sorrow like unto my sorrow." (Jer., Lam. i.)
"Having loved His own who were in

the world, He loved them unto the end.
Alleluia, Alleluia." (St. John xiii.)

At the Gospel.

It is no longer, O my God, the prophets and apostles who are instructing me, it is Thy only Son to Whose word I now give ear. But, alas! dear Lord Jesus, of what avail, believing that it is indeed Thy word which I now hear, if I do not act in accordance with my belief. When I shall appear before Thee, what will faith avail me, unless it be accompanied by charity and good works? St. Ann, mirror of piety, guide of the pilgrim, obtain for me the grace constantly to live in conformity to the will of Jesus.

At the Creed.

O my God, my Saviour, from my

heart I exclaim and confess with the Church: I believe in one God the Father Almighty, Creator of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, born of the Father before all ages; God of God; Light of Light; true God of true God; begotten, not made, consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven and was incarnate by the Holy Ghost, of the Virgin Mary; and Was Made Man. He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day He rose again, according to the Scriptures, and ascended into heaven, and sitteth at the right hand of the Father; and He shall come again with glory to judge both the

living and the dead ; of whose Kingdom there shall be no end. And I believe in the Holy Ghost, the Lord and Life giver, who proceedeth from the Father and the Son ; who, together with the Father and the Son, is adored and glorified ; who spoke by the prophets ; and one Holy Catholic and Apostolic Church. I confess one baptism for the remission of sins ; and I look for the resurrection of the dead, and the life of the world to come. Amen.

The Lord be with us. And Jesus in our hearts.

At the Offertory.

My Lord and my God ! In the simplicity of my heart I have joyfully offered Thee every thing, and I see Thy people bringing sacrifices to Thee with great

rejoicing. O God of Israel ! Preserve this spirit in their heart. Alleluia ! And thou, O glorious St. Ann, who, having had the happiness of giving birth to that ever-blessed child, the Immaculate Mary, didst lovingly offer her to the Most Holy Trinity, vouchsafe likewise to present to God this Holy Sacrifice, which in union with the Priest I am now offering in Thy honor, to the end that I may obtain the grace of.....which I ask through Thy intercession.

At the Preface.

Let all creation praise the Lord, with hearts raised to heaven : we praise and glorify Thee, O God, and give Thee thanks, through Christ our Lord, Who, in this Sacrifice, has given Himself as a pledge of His promises. Therefore, in union with

the Celestial Choir, we raise our voices and exclaim: Holy, Holy, Holy, is the Lord God of Hosts! Blessed is He who cometh in the name of the Lord. Hosanna in the highest."

At the Canon.

On my knees, humbled to the dust, I raise my eyes to heaven, where my Jesus resides, interceding as Mediator for me and the entire world, showing Thee, O Eternal Father, His five wounds, especially that of His Sacred Heart, and thus, as the Eternal High Priest, reconciling us with Thee. Bless this Sacrifice, O Lord, and graciously look down from the throne of Thy Infinite mercy on Thy whole Church on earth, particularly on our Holy Father the Pope, on our Most Rev. Archbishop, on all Bishops, Priests,

and all those who labor for the salvation of souls, on our benefactors, friends and enemies. And that our homage may be more agreeable to Thee, we unite it to that which was offered Thee by the glorious Mary, Mother of Thy Son Jesus Christ, with that of St. Joseph, of St. Joachim and St. Ann, the ancestors of our Divine Saviour, with that of the apostles, martyrs, and saints who, with ourselves, compose the Catholic Church.

At the Elevation.

Jesus, Word Eternal, God and Man, I prostrate myself before Thee, adoring Thee in the most profound humility, and consecrate myself entirely to Thee. I adore Thy Precious Blood, which Thou didst shed on the Cross. Grant, O my God, that Thou mayest not have shed it

in vain for me, but that it may serve to purify and strengthen my soul to eternal life.

We, therefore, pray Thee help Thy servants whom Thou hast redeemed with Thy Precious Blood.

“ O Holy Sacrament, O Sacrament
Divine,

All praise and all thanksgiving be
every moment Thine.”

After the Consecration.

Now, Thou art really present on this altar, Jesus, my love and my only desire! Blessed be this moment, blessed and glorified Thy Infinite Mercy, blessed Thy entire life, Thy passion and death, Thy glorious resurrection and ascension; blessed be all that Thou didst on earth for man's salvation, blessed and praised be

Thy infinite glory. Remember, O Merciful Father! that the Sacrifice we are now offering to Thee is a representation of that which was offered by our Saviour on the Cross. May it be now again a propitiatory sacrifice. Pardon us our ingratitude. Our transgressions, it is true, are grievous and manifold, but then, O Lord! it is the blood of a God that we offer in atonement. May all those who participate in this Victim of salvation be filled with all heavenly benediction. May those blessings descend also, O my God! on the souls of all the faithful who have gone before us, on the souls of (N. N.), and on the souls who were most devoted to St. Ann. Grant them, we beseech Thee, by means of this Holy Sacrifice, deliverance from their sufferings. Vouchsafe also, most merciful Father, one day

to admit us to the fellowship of Thy holy Saints Ann and Joachim, that we may love and praise Thee to all eternity. Amen.

At the Pater Noster.

Happy, indeed, are we, O my God, to have thee for our Father ! What joy to call to mind that the heaven where Thou reignest will one day be our dwelling. May Thy Kingdom come and Thy will be done on earth as it is in heaven. Do Thou reign absolutely over our hearts and our wills. Give daily bread to Thy children, both for their bodies and souls. May we forgive others from our hearts that Thou mayest forgive us our offenses. Be with us in all the trials and temptations of this miserable life ; and preserve us from sin, the greatest of all evils. Amen.

At the Agnus Dei.

Immaculate Lamb! who camest to take away the sins of the world, let me not be excluded from a share in Thy unbounded mercies! Cleanse my soul, purify it in the bath of Thy precious blood; adorn it, I entreat Thee, with those virtues which will render me less unworthy to participate in the food of Angels.

At the Communion.

Jesus, my Saviour and my Love, I am not worthy, alas! I never was, nor I never shall be worthy, for who could be worthy to receive Thee, who art truly God? But since, in the excess of Thy love, it pleases Thee to dwell among men, I open my heart to receive Thee. || Come, O adorable Saviour, come into my heart and make me wholly Thine. I unite with Mary, Thy

beloved Mother, and with Thy great ancestor holy St. Ann, in love and adoration. Open Thy Sacred Heart to me, O most sweet Jesus. Manifest its charms to me ; unite me to it forever. May all the aspirations and throbs of my heart, which beats unceasingly, even during sleep, be a pledge of my love, and repeat continually to Thee : I love Thee. Receive the little good I do, and grant me grace so to atone for my sins that I may praise Thee in time and bless Thee in eternity. Amen.

*Soul of Christ, sanctify me.

Body of Christ, save me.

Blood of Christ, inebriate me.

Water from the side of Christ, wash me.

Passion of Christ, strengthen me.

* 300 days indulgence each time this prayer is worthily said, and if recited after Holy Communion 7 years indulgence, both applicable to the souls in Purgatory. —Pius IX., 1854.

O good Jesus, hear me.
Within thy wounds hide me.
Never permit me to be separated from Thee.
From the wicked enemy defend me.
At the hour of death call me.
And bid me come to Thee,
That with Thy ^{St. Ann} ~~Saints~~ I may praise Thee.
Forever and ever! Amen.

At the Post Communion.

Refreshed by this most Holy Sacrament,
I beg of Thee that I, who have tasted the
sweetness of Thy Heart, may henceforth,
freed from sin, become more and more like
to Thee in virtue, who livest and reignest
with God the Father, in the unity of the
Holy Ghost, one God, world without end.
Amen. O Jesus, who didst so often rejoice
the heart of Thy Virgin Mother in this
mystery of Thy love, grant, I beseech
Thee, that in union with her heart and
that of her blessed Mother St. Ann, I may

henceforth love Thee above all things, and my neighbor as myself for love of Thee.

At the Blessing.

In conclusion, bless me, O Lord, and make my devotion acceptable to Thy Glory, and may the blessing of the Priest bring upon me that blessing which will protect me in life and crown me in eternity. Amen.

At the last Gospel.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men ; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent

from God whose name was John. This man came for a witness to give testimony of the light. He was the true Light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and his own received Him not. But as many as received Him, to them He gave power to become the sons of God, to those who believe in His name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. *And the Word was made flesh and dwelt amongst us*; and we saw His glory, as it were, the glory of the Only begotten of the Father, full of grace and truth.

PRAYER TO ST. ANN AFTER MASS.

Blessed Mother St. Ann, loving protec-

tress of all who call upon thee, comfort of the afflicted, lamp of the Sanctuary and the pilgrims' guide, behold me at thy feet. Vouchsafe to take me under thy protection. To thee I recommend my petition..... and I ask of thee to intercede for its successful issue with God, and with Mary, thy all-powerful Daughter. Holy St. Ann, reject not my prayer, and with eternal gratitude I will repay the benefits I obtain from thee. Do thou also obtain for me the grace of one day being found worthy to sing the praises of God during all éternity in company with thee and thy holy Daughter Mary. Amen.

THE SEVEN JOYS OF THE GLORIOUS
SAINT ANN.

These devotions may be used on the nine Tuesdays which precede the Feast.

of St. Ann, or may serve as a novena preparatory to the feast.

O God, come to my assistance.

Lord, make haste to help me.

Glory be to the Father, and to the Son,
and to the Holy Ghost.

As it was in the beginning, is now and
ever shall be, world without end. Amen.

FIRST - JOY.

O good Saint Ann! rejoice because God before all ages chose you to give birth to Mary, from whom was to be born the Saviour of the world. O what a happiness and what a glory for you to be the mother of the Mother of God! But how faithful you must have been to the graces which were lavished on you to have become worthy to bring forth a daughter incomparably superior to all the choirs of angels ;

Through that joy to which I unite myself with all my heart, obtain for me to live conformably to the glorious titles of child of God and of Mary, brother of Jesus Christ, and temple of the Holy Ghost, which were conferred on me in holy Baptism.

Glory be to the Father, etc.

v. Pray for us, good Saint Ann.

R. That we may be made worthy of the promises of Christ.

SECOND JOY.

O good Saint Ann! rejoice because Mary, your daughter, has been preserved from the original stain, loaded with graces, and adorned with all the gifts of the Holy Ghost from the first instant of her conception. I congratulate you in the joy of my soul that you have become the mother of the Immaculate Virgin. But how perfect

must have been your sanctity, you who were, so to speak, the stem from which that flower of virginity blossomed !

Through that ineffable joy, obtain for me grace to accomplish faithfully the obligations which I contracted in Baptism, of laboring unweariedly to overcome the sad effects of original sin, never more to sully my soul by any grievous offence, and even to have a holy horror of venial sin.

Glory be to the Father, etc.

Pray for us, good Saint Ann, etc., see page 60.

THIRD JOY. •

O good Saint Ann ! what joy was yours to have possessed in the most intimate manner, for the space of nine months, that blessed child, the virginal Mary, who from her Immaculate Conception was an object

of complacency to God, a masterpiece of perfection and an ocean of graces. If a precious perfume communicates its sweet odor to the vessel which contained it even for a few moments, with what abundance of grace did not that blessed child, who was herself full of grace, delight your soul in return for the temporal life for which she was indebted to you !

Through that joy, obtain for me to esteem the grace of God in accordance with its worth, to prefer it to all the goods of this world, and to desire unceasingly its increase through the mediation of Mary, who is the mother and dispenser of graces.

Glory be to the Father, etc.

Pray for us, good Saint Ann, etc., see page 60.

FOURTH JOY.

O good Saint Ann ! the birth of Mary,

your well beloved child, announced joy to the world. It was the star of the morning, which shone out in the midst of darkness, the pure and sweet aurora—messenger of the Sun of Justice, which enlightens every man coming into this world, and directs his steps in the way to heaven. But who can understand, O blessed Mother ! the happiness with which you were inundated on that day, when it was given you to contemplate and to press to your heart that wondrous child, object of complacency to the adorable Trinity.

Through that joy, obtain for me, Holy Mother of Mary, grace to be born this day to a new life,—a life of faith, of hope, of sacrifice and of fervor, renouncing my self-love, source of so many sins, in order to love henceforth only God and my neighbor.

Glory be to the Father, etc.

Pray for us, good Saint Ann, etc., see page 60.

FIFTH JOY.

O good Saint Ann ! how happy were the three years during which you took care of Mary, your blessed child ! It is impossible to express the consolations with which you were filled when you carried her in your arms, received her caresses, and heard the artless expressions of filial affection which fell from her lips. But what overwhelming joy was it to see that child, already *full of grace* from her conception, grow still more each day in grace, in knowledge and in amiability !

O Mother and fosterer of that heavenly child, what graces did you not receive from the superabundance of her Immaculate heart !

Through those joys, communicate to me, I beseech you, Holy Mother, a portion of that immense love for Mary with which you were inflamed. I ought to love her, and I wish to love her. Grant me then frequently to think of her, to meditate on her virtues and to imitate them.

Glory be to the Father, etc.

Pray for us, etc., see page 60.

SIXTH JOY.

O good Saint Ann ! that child whom you loved more than life, who was the joy of your old age and the reward of your sanctity, you did not set her apart nor keep her for yourself. The Lord, who had confided her to you, again demands her of you, and obedient to His voice you go to Jerusalem, and offer her to Him in His temple when she was but three years old. Oh !

it would be necessary to have a heart like yours to understand the heroism of that sacrifice. But God, who cherishes those who immolate generously to Him what is most dear to them, did not fail to reward a hundredfold, by heavenly consolations, your immense sacrifice.

Through those consolations, surpassing all understanding, with which it pleased God to make your heart abound in reward of your generosity, obtain for me the grace to offer to Him, with all my heart, the sacrifices, great and small, which He requires of me, in order that, awaiting eternal happiness in heaven, I also may merit to receive in this world the hundredfold which He has promised.

Glory be to the Father, etc.

Pray for us, etc., see page 60.

SEVENTH JOY.

O good Saint Ann ! who can relate to us the sweetness of your death and the greatness of your glory in heaven ? After a life, so humble, so pure, so well spent in the perfect fulfillment of all justice, what had you to fear ? Were you not to appear before that God who, having chosen to Himself your daughter for His sanctuary and His own Mother, had prepared and adorned you for so eminent a dignity ? Perchance, you had even the happiness to die in the arms of Mary ? Indeed, your death was so sweet and so calm, that the Church compares it to a peaceful slumber. And now, in heaven, where you will be forever recognized and honored as Mother of the Queen of angels and men, your place is beside her throne, and your intercession is, to say no more, all-powerful with the Heart

of Mary, your Daughter, and that of Jesus, her Divine Son.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now and ever shall be, world without end. Amen.

v. Pray for us, Good Saint Ann,

R. That we may be made worthy of the promises of Christ.

Let us pray.

O God, who hast deigned to confer on Blessed Ann Thy grace, in order that she might merit to give birth to the Mother of Thy only Son, grant us in Thy bounty to be assisted by the patronage of her whose memory we celebrate.

Through the same Jesus Christ Our Lord. Amen.

SALUTATIONS

*In memory of the abode of Mary Immaculate
in the chaste womb of the Blessed Ann.*

These salutations may serve as a Novena.

MOST HOLY AND AUGUST TRINITY, I, unworthy and miserable creature, adore you with deepest sentiments of my own baseness. I return thanks to you for the favors conferred on Saint Ann, above all for having chosen her to be the Mother of Mary, who has given us Jesus, our divine Redeemer.

O glorious Saint Ann, my protectress and advocate ! from the highest heavens where you enjoy the fruition of your virtues, obtain for me, during life and at death, the assistance of Jesus and Mary, so that I may one day share your happiness.

I.

I salute you, O glorious Saint Ann, I congratulate you on the honor conferred on you by the Eternal Father, in pre-ordaining you to give birth to Mary, the Mother of His only Son.

Enlighten me, that I may know the inestimable price of grace, so as never to consent to lose it by committing sin.

Glory be to the Father, etc.

II.

I salute you, O consolation of afflicted souls! I felicitate you on the holy joy which was felt by the angels at your birth, when they learned that you were to bring into the world their Queen, and the Mother of the Saviour of men.

Vouchsafe to obtain for me perfect resignation to the divine will, courage and

patience to support generously the trials and labors of this life.

Glory be to the Father, etc.

III.

I salute you, O privileged soul, O cherished of Heaven! I felicitate you on the favor God conferred upon you in uniting you with holy Joachim, a spouse worthy of you by reason of his excellent virtues.

Obtain for me truly to despise the vanities of the world. Reveal to me the infinite value and beauty of our souls, which have been purchased by the adorable blood of a God made man.

Glory be to the Father, etc.

IV.

I salute you, depositary of divine grace ! I rejoice with you in the unheard of privilege which God was pleased to grant you

of conceiving a daughter, who alone among the descendants of Adam was exempt from the original stain.

I conjure you to obtain for me a lively horror of sin, a true spirit of penance with an entire separation from everything which might endanger my salvation.

Glory be to the Father, etc.

V. *

I salute you, admirable Spouse of Saint Joachim ! I unite with you in the homage which the angels hastened to render to the Virgin Mary when, with the greatest respect, you bore her in your chaste womb.

Deign to obtain for me a great love for angelical purity and the divine assistance under all assaults from my spiritual enemies.

Glory be to the Father, etc.

VI.

I salute you, sanctuary of the Holy Ghost! I rejoice with you in your ineffable joy at the birth of Mary, and in the numberless graces which your maternity drew down on you.

Obtain for me an abundant participation in the gifts of the Sanctifying Spirit, the grace to praise and bless God all the days of my life, and to abound in all sorts of good works.

Glory be to the Father, etc.

VII.

I salute you, O Mother of her who is styled Queen of the Heavens! I rejoice with you at the tender consolations which inundated your holy heart when you devoutly nourished at your breast, and clasped to your bosom, the beloved of the Most Holy Trinity.

Obtain for me the knowledge of my own nothingness, of God's infinite goodness and beauty, that is to say, a sovereign contempt of myself and an ardent love of God.

Glory be to the Father, etc.

VIII.

I salute you, Mother of the Queen of peace ! I rejoice with you in your sublime dignity ; you held command over the Queen of Angels, and to you the Mistress of the world was subject.

Obtain for me a ready obedience to my superiors and a perfect exactitude in the service of God.

Glory be to the Father, etc.

IX.

I salute you, O amiable consoler of the sick ; meek and sweet refuge of souls departing this life ! I rejoice with you at

the splendor of glory which you enjoy in heaven. You it was who gave to God the Father a Daughter worthy of Him, to God the Son an incomparable Mother, to God the Holy Ghost an Immaculate Spouse. You gave to the world a living Temple of the most Holy Trinity.

Obtain for me, I conjure you, faithfully to imitate Mary, our model in all virtues. Assist me to preserve pure and undehled the Temple which God by His grace has made for Himself in me, that I may one day enter the temple of glory. Amen.

Glory be to the Father, etc.

EXERCISE

IN HONOR OF THE MATERNITY OF SAINT ANN.

I.

Lord, Thou hast heard the prayer of the just ; Thou hast listened favorably to the

supplications of Thy ancestors, and Thou hast given them her who has brought Thee forth. (St. Andrew of Crete.)

Hail, full of grace, the Lord is with thee ! may grace be with me ! Blessed art thou amongst women.

And blessed be Saint Ann, thy Mother, from whom thou didst proceed without stain of sin, O Virgin Mary ; but of thee was born Christ Jesus, Son of the living God, who liveth and reigneth God for ever and ever. Amen.

(100 days indulgence may be gained each time this prayer is recited.—Pius VII., Jan. 10, 1815.)

II.

O most pious Ann ! the Lord hears your voice when you pray to Him from the enclosure of your garden. He gives for

fruit to your chaste womb her who has opened to us the garden of grace. (Saint Andrew of Crete.)

Hail, full of grace, etc. (*as before*).

III.

Ann, issue from the line or stock of David and Jesse, put forth that divine branch from which budded forth the mystical flower, the Christ, Creator of all things. (Saint Andrew of Crete.)

Hail, full of grace, etc.

IV.

O Saint Ann, we all proclaim you blessed and the source of life to us. Blessed, O Ann, full of wisdom, is your heart, where flourished and grew that virginal fruit, whence proceeds the Author and Redeemer of creatures. (Saint Andrew of Crete.)

Hail, full of grace, etc.

V.

Blessed Ann, from you proceeded that odoriferous and agreeable perfume which in a wonderful manner attracted the Lord, the Balm of our life; and whose heavenly emanations fill our souls with the breath of grace. (Saint Andrew of Crete.)

Hail, full of grace, etc.

VI.

A fruitful vine has sprung up from the blessed Ann; in her chaste womb blossomed that delicious fruit, the richness of whose wine imparts the sweetness of eternal life to the inhabitants of the earth. (Saint John Damascene.)

Hail, full of grace, etc.

VII.

Blessed Ann, rejoice because of your maternity; your Daughter shall be Mother

of God, the Gate of light, the Fountain of life ; she shall repair the crime of the first woman. (St. John Damascene.)

Hail, full of grace, etc.

VIII.

Ann, Joachim, happy, thrice happy are you ; but a thousand times happier is the Daughter of David, your Daughter ; you are the earth, she is heaven ; you are of the earth, but through her you become heavenly. The King of Glory, whom Moses could not look upon, is smitten by the beauty of your daughter. (John of Eubec.)

Hail, full of grace, etc.

IX.

O Joachim ! O Ann ! by your fidelity to the law, you divinely merited that which surpasses the power of nature ; you have given to the world the Virgin

Mother of God. By leading an irreproachable life, you obtain a daughter superior to the angels, for she is Queen of all the angels.

O Virgin incomparably beautiful and mild! O Lily among thorns! O Lily, that didst blossom from the generous and royal stock of David! In thy person, royalty is enhanced by the priestly dignity, in you is concentrated the fulness of the law, in you the spirit of the law reveals itself as at noon-day. Through you the priestly dignity passes from the tribe of Levi to the tribe of Juda. O lovely Rose! blossoming amidst the thorns of Juda, your divine perfumes reach the extremities of the earth. O daughter of Adam, Mother of God! Blessed is the womb which gave you life! Happy the arms which sustained you! Happy the holy parents whose priv-

ilege it was to press their lips to yours!
(St. John Damascene.)

Hail, full of grace, etc.

PRAYER IN HONOR OF THE BLESSED
VIRGIN AND SAINT ANN.

Hail, full of grace, the Lord is with thee; may grace be with me; Blessed art thou amongst women, and blessed be St. Ann, thy Mother, from whom thou didst proceed without stain of sin, O Virgin Mary; but of thee was born Christ Jesus, Son of the living God, who liveth and reigneth God for ever and ever. Amen.

OTHER PRAYERS TO SAINT ANN.

I.

Hail! O glorious St. Ann, blessed among all mothers! Thou hadst for thy daughter the most holy Virgin Mary, and she yielded reverential submission and

obedience to thee. I admire the excellence of thy election, and the graces with which the Most High was pleased to adorn thee. I unite with Mary, Mother of God, and ever Virgin, to honor thee, to love thee, and to put myself under thy protection. I consecrate to Jesus, to Mary and to thee my whole life, as an humble tribute of my devotion. Obtain ^{Angels & all} for me holiness of life, that I may be worthy of celestial joys. Amen.

particularly

(50 days indulgence once a day.—Pius IX., June 4, 1869.)

II.

Glorious and holy Lady ! thou art the admiration of Heaven, the honor of the saints, and the revered of earth. God the Father cherishes in thee the Mother of his well-beloved Daughter. The Son of God loves thee for having given Him

a Mother from whom He was born Man and the Saviour of men. The Holy Ghost loves thee for having bestowed on Him so beautiful, so worthy, and so perfect a Spouse. The angels and the elect honor thee as the Mother of their Sovereign. The just, the penitent and the sinner claim thee for their powerful advocate with God, for through thy intercession, the just hope for an increase of grace, the penitent for justification, and the sinner for the remission of his crimes. Be thou mild and clement towards us, and while we honor and invoke thee here below, plead for us in heaven. Employ there in our favor the credit which belongs to thee, and do not suffer any of thy clients to be lost. Show thyself always the refuge of sinners, the asylum of the guilty, the consolation of the afflicted, and the security

of thy faithful servants ; defend our cause now and at the hour of our death, we beseech thee, by the love thou hast for Jesus and His Blessed Mother, thy daughter, in order that, assisted by thy prayers, we may one day possess eternal life. Amen.

III.

Be thou for ever blessed, glorious Saint Ann, inasmuch as thou hadst the happiness to carry in thy womb the Most Holy and Immaculate Virgin Mary, Mother of God. Permit us to share in the joy thou didst feel at the happy moment of her birth, and also in the generous sacrifice which thou didst make to the Eternal Father when thou didst present her in the temple. Great Saint, do thou present us to thy dear Daughter and to Jesus Christ her divine Son, and be our advocate and

our intercessor with Jesus and Mary, for what is there that we may not hope for from thy protection, O holy Mother of MARY CONCEIVED WITHOUT SIN, if we are so happy as to find grace in thy sight. Amen.

IV.

PRAYER TO RECOMMEND ANY PARTICULAR
BUSINESS.

Glorious Saint Ann, full of goodness for all those who invoke you, full of compassion for all those who suffer, feeling myself weighed down with grief and anxiety, I cast myself at your feet, humbly beseeching you to take into your hands the business in which I am now concerned.....I recommend it to you most earnestly, and beseech you to lay it before the Most Holy Virgin, your Daughter

and our Mother, and before Jesus Christ our Lord, to obtain a favorable issue. Do not, I conjure you, cease to intercede until through the Divine mercy my prayer is granted. Above all, glorious Saint, obtain for me that I may one day see my God face to face, to praise Him, to bless Him, and to love Him with you, with Mary, and with all the elect. Amen.

V.

ACT OF CONSECRATION.

Blessed Ann, you who brought into the world the Mother of God, illustrious ancestor of Our Saviour Jesus Christ, I (N. N.) choose you ~~on~~ this day for my Mother and Patroness. ~~I offer and consecrate myself entirely to you.~~ I recommend to your holy keeping and maternal solicitude my mind and my soul, the necessities and

~~the vicissitudes of my existence, my life~~
and my death. | I purpose and promise to
serve and to honor you | through love for
Mary, your most holy Daughter, and to
defend and propagate your glorious patron-
age, as far as I am able. | On your part,
O most sweet Mother and Patroness!
design to receive me among your servants
and adopted children, and attach me to
you by the bonds of the most tender de-
votion. | Obtain for me to imitate so per-
fectly the virtues which rendered you
agreeable to God, | that I may merit the
favours of Jesus and those of Mary, your
Daughter. | Obtain for me a happy death,
and that I may be consoled by them and
by you at my last hour. | Help me during
my life to deserve, through the sufferings,
merits and mercies of our Lord Jesus
Christ, so full a remission of my sins, | that

my soul on leaving my body may immediately go to rejoin you in eternal rest.
Amen

EJACULATORY PRAYERS.

O blessed Ann, you are worthy of all veneration!

I congratulate you, sweet Saint, to have merited the favor of being the Mother of the Mother of God.

You are truly happy, gracious Ann, to be the ancestor of a God.

O most sweet Mother St. Ann! do not disdain the prayers of the poor, but in your maternal charity protect those who seek refuge in you.

O Blessed Ann, you who reign eternally with the angels, vouchsafe to remember us, and obtain that one day we may merit to enjoy your holy company.
(*Venerable Ann of Saint Augustine.*)

I salute you, O Blessed Ann! You are that holy land, that sanctified garden which produced the Immaculate Lily, joy of the adorable Trinity, —the bright Rose whose perfume rejoices heaven and earth.

O Saint Ann! amiable Patroness, compassionate Mother, show us your great intercessory power over the Sacred Hearts of Jesus and Mary. Amen.

LITANY OF SAINT ANN.

Lord have mercy on us.

Christ have mercy on us.

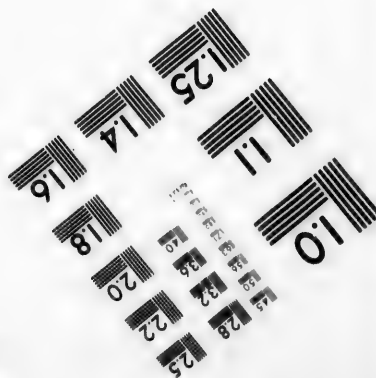
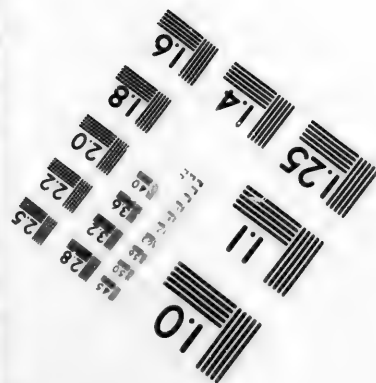
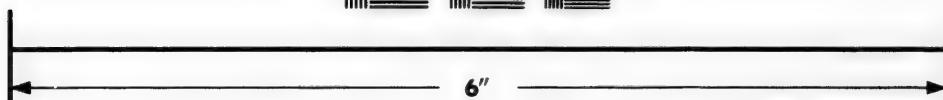
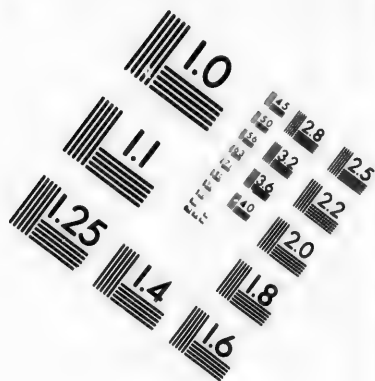
Lord have mercy on us.

Christ hear us.

Christ graciously hear us.

God, the Father of Heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.



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God the Holy Ghost, have mercy on
on us.

Holy Trinity one God, have mercy on
us.

Holy Mary, pray for us.

St. Ann,

St. Ann, Mother of the Virgin Mary,

St. Ann, Spouse of Joachim,

St. Ann, ark of the covenant,

St. Ann, root of Jesse,

St. Ann, fruit-bearing vine,

St. Ann, descended of kings,

St. Ann, joy of angels,

St. Ann, desired of the patriarchs,

St. Ann glory of all saints,

St. Ann, cloud of refreshing dew,

St. Ann, full of grace,

St. Ann, mirror of obedience,

St. Ann, mirror of patience,

St. Ann, mirror of devotion,

Pray for us.

St. Ann, asylum of the guilty,
St. Ann, deliverance of captives.
St. Ann, consolation of the married,
St. Ann, support of widows,
St. Ann, mother of virgins,
St. Ann, guide of travellers,
St. Ann, harbor of safety for mariners,
St. Ann, solace of the infirm,
St. Ann, health of the sick,
St. Ann, light of the blind,
St. Ann, who givest speech to the
dumb,
St. Ann, who givest hearing to the deaf.
St. Ann, who givest comfort to the
afflicted,
St. Ann, helper and refuge of all those
who call upon thee, intercede for us.
v. Pray for us, Saint Ann.
R. That we may become worthy of th
promises of Christ.

Pray for us.

Let us pray.

O God ! who hast deigned to confer Thy grace on Blessed Ann, making her worthy to bring forth the Mother of Thy only Son, grant us of Thy bounty to be assisted before Thy throne by the patronage of her whose memory we celebrate, through the same Jesus Christ, our Lord. Amen.

APPROBATION.

We, the Archbishop of Montreal, have approved and we now approve for private devotion in our Archdiocese the above Litany, and grant to persons who shall recite it devoutly forty days indulgence, to be gained once a day.

Given at Montreal.

NOTE.—According to a decree of Pius IX., any litanies whatever that have been examined and approved by the Bishop may be recited in private by his diocesans.

NOVENA IN HONOR OF
ST. ANN.*

FIRST DAY.

PRAYER.

Come, Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

Send forth Thy Spirit, and they shall be created.

And Thou shalt renew the face of the earth.

Let us pray.

O God, who hast taught the hearts of the faithful, by the light of the Holy Spirit, grant us, by the same Spirit, to relish what is right, and evermore to rejoice in His

NOTE:—To be said nine days preceding the Feasts of the Blessed Virgin, or the 26th July, the Feast of St. Ann.

consolations. Through Christ, our Lord
Amen.

Hail Mary, full of grace, the Lord is
with thee ; blessed art thou amongst wo-
men, and blessed is the fruit of thy womb,
Jesus. Holy Mary, Mother of God, pray
for us, sinners, now and at the hour of our
death. Amen.

CONSIDERATIONS.*

*Why the Gospe's preserve silence in
regard to Saint Ann.*

Persons ask with astonishment why
the Holy Scriptures speak so little of
personages whose destiny is bound up
with the work of our redemption. A
single page would contain all that is
directly related of the Blessed Virgin

*These considerations are in part extracts from
a beautiful work in honor of Saint Ann composed
by Rev. Father Mermillod, S. J.

and scarcely is Saint Joseph mentioned at all, while the lives, the virtues, and even the name of St. Ann and her pious spouse, Saint Joachim, are left in complete oblivion.

At first sight, this guidance of the Holy Ghost appears strange, but reflection makes us soon perceive and acknowledge its wisdom. This mysterious silence is in itself praise, since a nearly similar apportionment is made to St. Ann and St. Joachim as to the Blessed Virgin and St. Joseph. Besides, are not all these illustrious personages grouped together in one picture, our Lord Himself occupying the foreground? And do not all the glories of the Man-God redound upon their venerable heads?

Indeed, the faithful soul cannot, in its flights heavenward, separate them from

Jesus; it cannot think of Him without in some manner thinking of them; it cannot love Him without loving also and thanking those who were allied to him by family ties, and from whose race and blood He descended. It cannot, in a word, put aside those whose existence was co-ordinated with His. Oh, no. Saint Ann and Saint Joachim in the evangelical picture are not placed entirely in the shade, since they participate in the glories of Christ, and since the Lily Immaculate took its root in their hearts, and budded forth from their blood as from a most pure fountain. To have merited such a favor, must not Saint Ann particularly have gone far beyond the limits of ordinary sanctity?

A pious and learned author gives another interpretation to this silence of the

gospels which is not less honorable to Saint Ann : “ It was not becoming,” said he,” that the Blessed Virgin should be commended through the virtues of her parents, as our Lord could not be made commendable on account of the virtues of His Mother ; but on the contrary, from the infinite holiness of our Lord we may infer that of Mary, and from the holiness of Mary that of her parents. Now, the faithful for that same reason should suppose in them the rarest merit and virtues, the Holy Ghost not having permitted the Evangelists to give their history.”

Nevertheless, to conceive an adequate idea of these holy Patriarchs, it will suffice to apply to them an infallible rule—a measure pointed out by Wisdom Itself, who has said : “ *By their fruits you shall know them.*” This saying will

serve as a sounding line, to show the immeasurable depths of their virtues. Let us imitate the Hebrews in the desert: impatient to verify what was related to them of the delights of the promised land, they, from amongst themselves, chose twelve, whom they sent to visit it and bring back some of its fruits. After a strict survey, the explorers returned to the Children of Israel. Two of them brought upon a pole or hand-barrow a branch of a vine bearing its bunch of grapes, the rest were loaded with divers fruits from the land of Canaan. They showed them to the assemblage, related to them what they had seen, and said: "We have travelled through the land which you have wished us to visit, and which is indeed a land flowing with milk and honey, as you may judge by its fruits."

Now, St. Ann and St. Joachim are in some sort that Land of Promise, at least this title is given them by the Fathers and by some pious writers. If you would appreciate their worth, see their fruit : on that blessed land, in that terrestrial paradise, sprang up the rod of Jesse, the tree which has given the Fruit of life—Life itself. Joachim was the father and Ann the mother of *Mary Immaculate, of whom was born Jesus.*

Like the Hebrews wandering through a lonely desert, let us seek a refuge in that land where flow the milk and honey of divine comforts ; in afflictions, temptations and in all our wants, let us have recourse to Saint Ann, and implore her maternal kindness.

She is *mother of the Mother of grace and mercy.*

CANTICLE TO SAINT ANN.

The illustrious rod of Jesse produced a glorious branch, and the branch sent forth a flower.

Ann is that rod, the Mother of God is the branch, and Jesus Christ is the flower.

v. Pray for us, blessed Ann.

R. That we may be delivered from all evil.

Let us pray.

O God, who didst heap upon the Blessed Ann so many graces, that she merited to bring forth the Mother of Thy Divine Son, grant us, through the intercession of the Mother and Daughter, the abundance of Thy atonement, that, by the prayers and merits of her whose memory we honor with pious love, we may merit

to arrive at the heavenly Jerusalem.
Through Jesus Christ, our Lord. Amen.

EXAMPLE.

Among the Saints who have borne special affection to Saint Ann and to the glorious Patriarch Joachim, their own Immaculate Daughter and St. Joseph are assuredly the first in rank. What truly filial care has Mary not taken at all times to procure the honor and invocation of her venerable parents! Incomparably superior to Saint Ann and St. Joachim in the hierarchy of grace, raised above them by the divine maternity, the humble Virgin cannot nevertheless forget that she is their daughter; she preserves for them in her heart an abiding gratitude and love. As Jesus takes pleasure in having His Mother honored,

and He Himself inspires the numberless honors with which the Church surrounds her, so, in proportion, Mary takes pleasure in having her faithful servants acquit the duty of filial affection which she owes to her august parents. Those who had the greatest intimacy with her, Lazarus, his sisters Martha and Mary, but especially the disciple *whom Jesus loved*, must have been the first to whom the Virgin blest transmitted her sentiments. This is not an idle conjecture: the privileged apostle became not only the adopted son of Mary in a purely spiritual and mystical point of view, he was, moreover, introduced into her family by his Good Master; he should then, in return, attach himself with respectful affection to all that his adopted mother loved. As to Lazarus, the friend of our

Lord, Mary Magdalen and Martha, such was their love for St. Ann, according to the testimony of tradition, that they would not leave the ungrateful country from which they were expelled without carrying with them her blessed remains.

Cast, with other disciples, into an old ship, without sails, without rudder, without provisions, abandoned to the surges of the sea, and thus condemned to a cruel and inevitable death, they believed themselves sufficiently rich, sufficiently provided, in the sole possession of that treasure from which they would not be separated, and under its protection they effected a most speedy and wonderful voyage from Palestine to the coasts of Provence. Saint Ann could then count her devotees in the sacred college of the apostles as well as amongst the first followers of Our Blessed Saviour.

SECOND DAY.

PRAYER.

Come, Holy Ghost, etc.

CONSIDERATIONS.

Maternity of Saint Ann : this dignity raises her above all women saints.

When God chooses a soul for any special mission of Providence, He in some sort fashions that soul at a distance, and in lavishing His gifts and graces on it He measures them to the end which it pleases Him to attain. If, then, He has in view to raise a soul to a very sublime dignity, He sanctifies it in proportion ; but if He destines it to the very highest dignity, He enriches it with incomparable merits. Now, since God chose Saint Ann to be the Mother of Mary Immaculate, the grandmother of His only Son, and of all His adopted children of Grace

—a dignity super-eminent—a work of almost infinite excellence—we should believe that He has given her everything suitable to such an elevation, and that after Mary, no daughter of Eve received such favors from the divine goodness. Saint Ann's maternity then raises her above all *women saints*. What other woman can glorify herself in comparison with this venerable Mother? Would it be the mother of the prophet Jeremias, or Saint John the Baptist? or again that of Saint Joseph? No; these did not see their children exempt from the power of Satan; their children, though sanctified before the common lot of mortals, were not conceived without sin, they were not called to so high a dignity as the Daughter of Saint Ann. Would it be Eve, the mother of the human race, who could

compare with Saint Ann? Alas! she gave birth to an accursed posterity, a disinherited race, condemned to anguish without end, while Saint Ann gave to the world the repairer of her fault—the true Mother of all the living. Ann, the gracious or the kind, as her sweet name expresses, brought forth the Mother of grace—the Mother of all the elect. We can then say with a Father of the Oriental Church, Saint Ann, by her maternity, above all other mothers carries the palm. Let us cite some passages, drawn from the writings of the saints, in support of this assertion.

“It is beyond doubt,” says St. Fulbert de Chartres, “that the parents of Mary were in a wonderful manner filled with the spirit of life and charity. It is then just to praise and exalt those holy

parents of the Blessed Virgin. They showed themselves always so perfect in their whole conduct, that one needs not marvel that from such perfection should come forth her whose lustre is as the mirror of all goodness in ages past and to come."

"Truly blessed and worthy of all our veneration," repeats the same saint, "is this mother *who surpasses all mothers* who preceded her, because she conceived and brought forth *her* from whom the Creator was pleased to take birth. Fortunate Mother! rejoice and be glad of heart; the gift of so august a Daughter is such, that no woman before merited a greater."

Certain books belonging to the Greek Church express the same sentiment with quite an Oriental enthusiasm ; rapturously

they attest to the lofty opinion which the Greeks entertained of Saint Ann's great sanctity. Here is a fragment :

“Run all you who love the Christ, and in hymns adorned with all the flowers of language, raise your voices and sing with us :

“O Ann, you are worthy of all veneration! Happy the womb that bore the Mother of the divine Word! Happy the breast which gave suck to the young Virgin, whose pure milk, in turn, fed the Creator of all living beings! Ann is above all praise: she brought into the world that germ which flowered before all other germs, and which withers never.

“Hail, O blessed Land! you gave to the world the ground on which a God sojourned! O you who were attached to the divine law by an unswerving practice,

you, before all others, traced the first features of the law of grace, when, by the birth of the illustrious Virgin, you saw the bonds of your sterility broken.

“O glorious Ann, you bring down heaven to earth, and shortly after this heaven receives its Creator, who in turn translates you into the kingdom without end.”

From these considerations and from these authorities may we not conclude that Saint Ann is elevated above all holy women, that she is of an exceptional order. Now, since this dignity is so great, what a multitude of merits does it not suppose in her who deserved it! Yes, Ann merited to become the mother of Mary Immaculate. This we shall see in the considerations which follow.

CANTICLE TO SAINT ANN.

Ann, glorious Mother, whose Daughter has given us a Redeemer! O you who, crowned with glory, reign now with the Angels, be mindful of us. Obtain for us, O Ann most holy! that we may be forever united with your blessed family in heaven.

V. A gift from heaven has filled Saint Ann.

R. From her is born to us the merciful Mary.

Let us pray.

Hear us, O God! our Saviour, and as we rejoice in the memory of Saint Ann, we may also advance in sentiments of tender devotion.

Through thee, our Lord Jesus Christ, Amen.

EXAMPLE.

The devotion to Saint Ann and Saint Joachim is as ancient as Christianity. The veneration which is rendered to them must have originated in Palestine, amidst the valleys and hills which they inhabited. The rural districts sanctified by their lives altogether heavenly, the house still perfumed by the fragrance of their virtues, were naturally pointed out to the faithful by the traditions of persons still living. Disconsolate at the loss of Mary, they thronged to the places where her infancy had been spent, and which were witnesses of all the vicissitudes of her life, and everything that recalled Mary, Ann or Joachim, whether near or at a distance, became, as it were, sacred to them.

Monuments attest to this worship of the early Christians; the most ancien

records of the Holy Land make mention of churches and oratories erected to their honor in Jerusalem. A renowned author speaks of two monuments of the kind thus : The church dedicated to Saint Ann, mother of the most holy Virgin, Mother of God, is beautiful and spacious. Underneath it is a chapel commemorative of the Immaculate Conception, which, according to tradition, is visited by the faithful with great devotion and tender piety.

The relative honor paid to Saint Ann was not less practised in the different countries of the East, and it passed into all the rites. Every year the Greeks celebrate three feasts in her honor. On the 9th of September they commemorate her birth ; on the 9th of December they solemnize her glory in having conceived

Mary Immaculate ; finally, on 25th July, they honor her happy death, which they call *her sleep*.

These feasts were celebrated with great pomp, to which the Emperors of the East contributed by the erection of magnificent churches. Amongst them were two basilicas, objects of admiration, at Constantinople, and these were due to the munificence of the two Justinians. The Imperial City did not enjoy alone the privilege of beautiful churches in honor of Saint Ann. They were to be found in the most distant corners of the empire. Here is the proof drawn from the words of a contemporary, Saint Stephen the younger.* He set out directing his steps

* The mother of Saint Stephen the younger was named Ann. She had two daughters, one of whom

towards the sea where he embarked. He arrived at *Chersonèse Tauride*, where he was to pass the term of his exile. There, abandoned by all his companions, as he wandered through that desert region, he found himself not far from the sea, and facing a declivity of formidable aspect. He visited all these precipices which overhang the waves in order to discover a place of retreat. Conducted as by a divine hand, he arrived at a habitation exceedingly pleasant, cut out in a kind of cavern. In the midst of this enclosure arose a magnificent temple dedicated to Saint Ann. Then the Saint, inundated

received the same name; but after their birth she became barren, and was inconsolable at not having a son. After the trial, which lasted a number of years, she obtained through the intercession of her holy patroness a son, who is now crowned among the saints.

with joy, fixed his abode in that retreat, which God seemed to have prepared for him, and lived on the herbs which he found in the environs.

As may be seen, the worship of Saint Ann cast its splendor at first throughout the East, during the beautiful ages of the Greek Church. It is from there we have received the most beautiful pages written in her honor—hymns the most tender, prayers the most loving. It was there that the gentle mother began to shower upon her faithful clients that stream of graces which through ages has continued to flow and is never dried up. Unhappily, the East became ungrateful. Her degenerated nations changed, by superstition and vain observances, a worship which was at first their privilege. Later on, the conoclasts broke the statues and tore the

images of our saint, as well as those of other saints; in fine, heresy and schism compelled her to turn elsewhere her maternal eyes and shed her favors upon other countries. She found more faithful children in the West.

THIRD DAY.

PRAYER.

Come Holy Ghost, etc.

CONSIDERATIONS.

O St Ann. Mother of the Immaculate Mary. pray for us
M76 Saint Ann merited to become the mother of the Immaculate Mary.

" In the office for July 26th, day on which the Church celebrates the Feast of Saint Ann, we read the following prayer:

" O God! who hast deigned to confer on St Blessed Ann Thy grace, in order that she might merit to give birth to the Mother

of Thy Only Son, grant us of Thy bounty that we may be assisted before Thy throne by the patronage of her whose solemnity we celebrate.

It may then be said, since the Church says it, that St. Ann merited her maternity as much as any creature could merit it by her fidelity to grace, and she obtained it.

But what did she do to draw this blessing on herself? By what gradation of virtues and perfection did she raise herself to make this thing possible? In order to conceive of it a feeble idea, let us recall to ourselves what Mary was from the first instant of her creation. We can then form an idea of what must have been her mother. Must not the stem be worthy of the flower, and the vase worthy of the perfume it contains?

On leaving the hands of God, still under

the action of His creating breath, the soul of Mary was joined to a most pure body, forever virginal and immaculate like itself.

In order that this virginal body should not come in contact with anything defiled, ~~in order that nothing disordinate could by its vicinity cause her the slightest trouble,~~ was it not necessary that her parents should have themselves attained an unblemished purity, if not by privilege, at least by their concurrence with grace? Was it not necessary that St. Ann, the blessed receptacle for that Ark of the Covenant, should have absolute command over all the motions of her being? O! how the Immaculate Conception of Mary exalts her parents and ennobles St. Ann!

Moreover, what was not the dignity and perfection of Mary at the moment even in which she was created? Mary

knew herself, and no one of the celestial spirits surpassed her in the knowledge of God and His works, as all the Doctors of the Church admit. Was it not then in the highest degree becoming that she should perceive in her Mother nothing which could grieve her, or which could alter the fulness of her respect or diminish her veneration? On the other hand, would not St. Ann have died of confusion and regret if she could have reproached herself with the slightest fault, if she saw herself condemned to carry unworthily in her womb the Queen of heaven and earth, to see herself a subject of pain, even though involuntarily, to her Immaculate Daughter

Thus, not only may it be conjectured, but it may be held as certain, that as soon as Ann became a mother, she had out-

stepped the limits of perfect holiness to which the greatest saints attain.

She had put an everlasting barrier to the slightest imperfections which are inevitable to souls less humble, less vigilant, less generous; she had the gift of being confirmed in grace and in justice. By her faith and her hope she had left the just of the Old Testament far behind her; she believed and hoped all her life, never suffering in her heart any hesitation injurious to her fidelity to God. As to the love of God, it maintains itself outwardly by the interests taken in holy things, by offerings of value destined to enhance the pomp of sacred ceremonies, and above all by the practice in its varied forms of brotherly love. No one surpassed St. Ann in charity. Pressed in her tender heart by the interior law of that love

which is at the same time single and double, its object *God* alone and her *neighbor*, she anticipated the law of grace and divined its instinctive character—the worship of God's house, the serving of His poor. In concert with St. Joachim she made three parts of her revenue, as the legend relates : one part being destined for the temple, a second for the unfortunate, and ~~a third~~ for the maintenance of her own house.

Saint Ann had then *merited her maternity* by the practice of *faith, hope* and *charity*; in her, these essential virtues had attained to a perfect maturity. Mary had not then to blush for her before the angels; and during nine months she could repose within St. Ann as on a bed of roses and lilies; her enclosure was as a temple filled with the perfume of all virtues, and

no place, except the Heart of Jesus, was more worthy of her.

CANTICLE TO SAINT ANN.

O Joachim, made beautiful by the divine breath! O Ann, resplendent with the divinity! from your holy union has been formed that ever-burning lamp whose brightness precludes all shadow. The grace of God Himself has enriched you superabundantly. To the prayers of Mary your Daughter join your prayers, that the Lord may grant to our souls the fruition of His divine mercies. (Saint Sabas.)

v. Pray for us, St. Joachim and St. Ann.

R. That we may become worthy of the promises of Jesus Christ.

Let us pray.

O God! who didst choose St. Joachim and

St. Ann in preference to all other saints to be parents to the Mother of Thy Son, grant us, we beseech Thee, that, rendering them upon earth a religious veneration, we may merit to obtain their protection in heaven. Through the same Christ, our Lord. Amen.

EXAMPLE.

The devotion to St. Ann in *Italy* ascends to the first age of the Christian era. The example of St. Peter, and those by whom he was accompanied into Rome, the relations so frequent which the faithful of the Eternal City had with the disciples of our Lord, suffice to explain how this devotion was introduced into Italy from the very cradle of Christianity. At that distant period, however, this devotion did not carry with it publicly the same splendor as in later years. To verbal tradition we are indebted

for its perpetuation and also for its preservation, until the decay of paganism and the enfranchisement of the Church. The first monument which is found of it in history does not go beyond the pontificate of Leo III., from the year 795 to the year 816; but it supposes St. Ann and St. Joachim to be already and for many long years known and venerated by the faithful. This remarkable Pontiff had their whole history represented on a sacerdotal robe in gold embroidery.

These holy patriarchs have always been held in great veneration in the Capital of the Christian world. One of the most beautiful churches of Rome is dedicated to Saint Ann, and may be considered as the centre of devotion to the Saint in the Eternal City. In this Sanctuary, every year, on the 26th of July, is displayed a

magnificent procession, in which a statue of Saint Ann is carried triumphantly and borne by churchmen of the Pope's service. This statue for ages past has been piously preserved at the pontifical palace.

It was Gregory XV. who established the Feast of St. Ann. This Pontiff being attacked with a grave malady, and all the resources of medical skill having been declared powerless, called for a religious of the Order of St. Francis, named Innocent of Cluses, and celebrated for his devotion to Saint Ann and for the many wonders which he operated through her intercession. The servant of God reassured the Pope, telling him that Saint Ann had obtained his cure, and that in gratitude for this favor His Holiness ought to enjoin on the faithful to solemnize every year the memory of his benefactress. The Pontiff,

restored to health, decreed that the Feast of the Saint would be of obligation.

FOURTH DAY.

PRAYER.

Come, Holy Ghost, etc.

CONSIDERATION.

Eulogy of St. Ann by the Fathers of the Greek Church.

The Fathers of the Greek Church wrote admirable pages on St. Ann. The clients of this Venerable Mother will read some of them with edification.

St. John Damascene, in his sixth and seventh homilies on the Nativity, says that Mary is more the daughter of grace than of nature, that we are indebted for her to the prayers and sanctity of her parents. We shall note some of his reflections.

“ Who were the father and mother, the

parent stock of this virginal branch? Ann and Joachim, glorious spouses united by the Word Himself; spouses whose union was more divine than all other unions since their so tender charge is of transcendent worth. How could the stem be unworthy of the branch which it produced? Now, this magnificent stem proceeding from a holy stock seemed impotent to produce its fruit. But *'the just cried out, and the Lord heard them, and He has delivered them from all their tribulations.'* This is what David the king foretold in his hymns of divine inspiration. 'The just cried out, said he, and it seems to me that he made himself by these words the interpreter of the whole human race. The just cried out, they demanded the fruit of their union, and of God a more perfect manifestation.

“ Now, God, who is prompt to compassion and slow to anger, heard their prayer and granted them *her* who bears the name of Mary, and who became for us a magnificent and ineffable compensation for the ill-fortuned Eve. Let us celebrate then in Joachim and in his spouse the cessation of that sterility which was an obstacle to our happiness.

“ Why, indeed, was the Virgin born of a barren mother? Was it not to prepare a prodigy, the single new thing under the sun, to trace out the way for the miracle of miracles, and to reattach that which is most humble to that which is most exalted? O Ann! O Joachim! O fortunate couple! Every creature is attached to you by the strictest obligations, for *through you* it can offer to its Creator the most perfect of all gifts: a chaste mother and the only one worthy of her Creator.

“O happy Joachim ! you have merited that Immaculate fruit.

“O chaste bosom of Ann, in which was formed and so silently developed that fruit of sanctity ! O womb, in which was conceived that living Heaven, more vast than the immense expanse which overarches our earthly home.

“O breast, whose milk nourished the virgin fosterer of Him who feeds the world ! O wonder of wonders ! O prodigy surpassing all prodigies ! It was just that God, wishing to humble Himself even to us, should trace by miracles the path to His ineffable Incarnation. But how shall I go on ? My soul is enraptured ; it is divided between fear and desire. My heart palpitates ; my tongue is paralyzed ; I can no longer contain my transports ; a divine languor seizes me and my love leads me

astray. But away ! all vain terrors ; let love dissipate them ; let my soul sing on the lyre of the Holy Spirit : *' Let the heavens rejoice, and let the earth leap for joy. '*

A little later the same Father calls Ann and Joachim a couple exempt from all stain, and presents us Mary as the fruit and reward of their sanctity.

“ Ann ! Joachim ! happy and spotless couple ! It is of you that we are permitted to say with the Lord : *Ex fructibus eorum cognoscetis eos.*’ By the fruit of your union you are known. You regulated your conduct in such a manner as to be most agreeable to God, most worthy of her who was born of you. The fruit of your holy and chaste lives is the Pearl of Virginity. Living holily in a nature only human you have given us a Maiden superior to the angels, for of them she is the Queen.”

He then speaks of God's guidance of them, of tedious humiliations and trials, through which that God, infinitely wise, brings them to the degree of perfection necessary to His designs ; of their heroic patience ; of their inviolable fidelity, and he adds : " Ann and Joachim have labored for justice, and they have reaped the fruit of Life. They lighted the torch of science, they sought the Lord, and they have found the fecundity of justice."

CANTICLE TO SAINT ANN.

Rejoice, O Mother of the Mother of Christ ! you who welcomed with delight the message of God the Father.

Rejoice, Spouse of Joachim, Heaven has put a glorious end to your sterility !

Rejoice, for the Maiden who reposed in your chaste womb was preserved from the original stain !

Rejoice, you who have brought forth the Daughter of chastity, a vessel of virtues and salvation !

Rejoice, you who have given milk with joy to her who is the Star of the world and the wine-cellar of the Sovereign King.

Through her may it be given us to enjoy the brightness of His adorable Face in eternal glory. Amen.

v. Pray for us, blessed Ann.

R. That we may be delivered from all evil.

Let us pray.

O God, who hast heaped so many graces on blessed Ann, that she merited to carry in her bosom Mary your Mother, grant us, through the intercession of the Mother and Daughter, the abundance of your merciful forgiveness, in order that, by the prayers and merits of her whose memory we honor

with pious love, we may merit to reach the heavenly Jerusalem.

Through Jesus Christ, our Lord. Amen.

EXAMPLE.

If there is a land which Saint Ann seems to have more specially loved, it is *France*. Who does not know the histories of those sanctuaries of Apt and Auray! Of this latter we present short statistics, —miracles there operated twenty years after the discovery of the statue, which event took place in 1624. John Thomas of Saint Cyrille expresses himself thus: We could cite in testimony of the protection of Saint Ann a great number of miracles, extracted from books already published and from registers to which were consigned events of the most striking and extraordinary interest, also verbal

processes and other printed matter. Of this number are the following :—

The raising to life of twelve dead persons.

Restoring to health sixty persons in imminent danger of death.

Sight restored to nine persons afflicted with blindness.

Hearing granted to ten deaf persons.

The innocence of several accused persons miraculously made known.

Persons sick of the palsy, to the number of thirty-six, recovered the use of their members.

A perfect cure of thirteen persons declared incurable.

Thirty-three persons who had been shipwrecked saved from death near at hand.

Thirteen captives delivered from the servitude of the Turks, etc.

The greater number of these miracles and the most noted took place towards the year 1647, date of the statistics. These prodigious works have not since ceased to be reproduced, and in our own days, every year increases the number. Without these multiplied miracles it would be difficult to explain the resort, often extraordinary, to Auray by the population of Brittany. Multitudes of persons of all conditions make this pilgrimage every year, and often on foot, notwithstanding the actual facilities for communication. The popularity of the Madonna in Italy, of Saint Patrick in Ireland, of Saint Januarius at Naples, can scarcely give an idea of the filial love of these populations and their perfect confidence in Saint Ann.

FIFTH DAY.

PRAYER.

Come, Holy Ghost, etc.

CONSIDERATIONS.

Eulogy of Saint Ann by the Fathers of the Greek Church—(continued).

St. Germain, patriarch of Constantinople, professes the same belief, viz., that Saint Ann merited her glorious maternity. Saint Andrew of Crete, one of the most illustrious servants of Saint Ann, took delight in preaching the same doctrine. Here is a fragment of his second sermon on the Nativity of the Most Holy Virgin :—

“ But let us return to the solemnity of that birth. Let our praise ascend in honor of Saint Ann, like the accents of a nuptial song. Ann bore in her bosom a child given by God and the pledge of His Promise.

She obtained that child by her prayers ; she gave birth to *her* who, in an unspeakable manner, gave to the world a God visible to men and living in the midst of them.

“Is it not just that we should exalt even to the stars by the most magnanimous praise, and that we should welcome with sacred acclamation her who has given us such a child ? The names of two illustrious women are conspicuous in the sacred home of Saint Ann : the blessed names of the Mother and the Daughter. On this day, the one is delivered from the opprobrium of sterility, and the other will give us very soon Jesus her son, Jesus like unto us. Let us then pay a just tribute of praise to her who, lately barren, brings forth a child. Let us say to her in concert with a writer of the sacred pages : Happy the house of David from which you descend ! Happy

is your womb in which God formed the Ark of sanctification, *Her* who would conceive HIM without prejudice to her virginity ! O yes, happy, thrice happy, are you who, loaded with the gifts of God, have given us the humble Mary, whose name is great and worthy of all praise and of all honor, and from whom has come forth the Christ, the Flower of life ! ”

George of Nicomedia makes himself the expositor of the same sentiment in several of his discourses. “ Consider,” says he, “ the election of all the just and of all the prophets ; see by what ties gratitude attached them to God, who had chosen them, and you may form an idea of the incomparable excellence of Ann and Joachim. Do you not find in them a dignity which surpasses our comprehension,—a dignity more precious and more honorable than all other dignities ? God

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their Creator chose them for the restoration of the world. He receives of their blood a mother, and in the womb of that Mother He has resolved to make a new creation. These favors render these holy patriarchs superior to all the just, and confer on them rights surpassing all merit. Were they not chosen from amongst all others, and reserved for the accomplishment of a stupendous mystery? See how everything that concerns them is beyond all comparison."

To these testimonies we shall add that of Alvarez de Paz, one of the first ascetic authors of the Company of Jesus. In a meditation on the Immaculate Conception he says :—

"What parents! O sacred Virgin!
What ancestors!

" Pious towards God, merciful towards

their neighbor, moderate towards themselves, they lived soberly, justly, piously, because they were destined to engender you, O Mary ! you whose extreme *frugality* was always your delight ; you whose *justice* possessed your whole heart, and whom *piety* adorned with all its gifts. Moreover, they gave themselves up to assiduous prayer, supplicating the Lord that it would please Him to remove from them the opprobrium of sterility. Thus, O Sovereign Queen of ours ! you are not so much daughter of flesh as of prayer !

“Axa sighed, and at her demand obtained a fertile piece of land from Caleb, her father.

“Ann also sighed, and by her lamentations and tears she obtained *you*. You, the source of all the wealth of heaven and earth.

"Such were the Father and Mother which God Himself chose for you, O virginal Spouse of the Lord. And it was from the blood of these chosen ones that He formed your sacred body. But further, before its animation, before its formation even, in the womb of your Mother, He purified it by the ministry of angels, from all natural imperfection.

"Wretches that we are! malevolence, in the matter of which our bodies are compounded, inclines some of us to sluggishness, others to anger, and others again to vices still more shameful. God willed not that it should be so with you, O Mary! and before He drew your soul from nothing, He purified completely the dwelling which it was to inhabit, in order that no motion of the flesh should come to disturb its peace. Could it be

otherwise? When, of old, a house to God was to be built, the stones for the edifice were already cut and polished. In this house no sound was heard, whether of hammer or hatchet, nor the noise of any other instrument. With how much greater reason, O Temple the most perfect of the Divinity! should you have been composed, *you* whose soul and body were the most accomplished that can be imagined, where the hammer of contrition had nothing to break and the file of mortification nothing to polish!"

Thus, mortification and sacrifice had done their work in Saint Ann and Saint Joachim, purifying, refining and not leaving in them even a shadow of defilement. God could take of that pre-sanctified earth to create His well-beloved Daughter. He made her the master-piece of His

Goodness, and committed her to the guardianship of parents worthy of the trust. When she appeared, heaven and earth envied her who had the signal honor, the merit so glorious of being her Mother.

CANTICLE TO SAINT ANN.

O Glorious Ann, you are that excellent tree whose detached branch blossomed under the divine influence !

You are the Holy Land which produced the burning bush which consumed not.

You are that ethereal region, to the heights of which the Star of the Sea advanced at its uprising !

You are blessed among women, a Mother happy among mothers : from your chaste womb stole away, resplendent to the eyes of men, the Mother of

God, the Temple of the Lord, the Sanctuary of the Holy Ghost.

v. Pray for us, Saint Ann.

R. That we may be worthy of the promises of Jesus Christ.

Let us pray.

O God Almighty, we beseech Thee grant us to experience always the protection of the Blessed Ann, Mother of Mary, in whose memory we rejoice.

Through Jesus Christ, our Lord. Amen.

EXAMPLE.

From France, the devotion to Saint Ann passed, of course, into *Canada*. The Saint on her side was not insensible to the confidence of her newly-found children. In this land of adoption, as in the mother country, she is pleased to load them with maternal favors.

In 1665, the venerable Mother of the Incarnation, writing from Quebec, says :
"Seven leagues from here there is a borough called *Petit Cap*, where there is a Church of Saint Ann, in which our Divine Lord is pleased to perform great wonders in the interest of this sainted Mother of the Most Holy Virgin. There may be seen paralytics walking, the blind recovering their sight, sick people afflicted with no matter what disease restored to health."

Two years later, in 1667, Thomas Morel, missionary, wrote : " As God seems always to choose some churches where, through the intercession of the Most Holy Virgin or that of the angels or saints, He opens wide the bosom of His mercies, there operating numerous miracles which He does not usually

produce elsewhere, He seems in the same manner, in our day, to choose the church of *St. Ann du Petit Cap* to make of it a favorable asylum for the Christians of this new world. He has placed in the hands of this great Saint a treasury of graces and blessings, which she dispenses liberally to those who invoke her in this place. It is to this end, assuredly that He has imprinted in hearts a singular devotion, an extraordinary confidence which engage a whole people to have recourse to her in all their wants. They receive from her signal and prodigious help, as may be seen by the wonders which have been there operated during the past ten years."

In 1668, ten years after the foundation of the church, Mr. Thomas Morel, who was its parish priest, composed a

repertory of the miracles of Saint Ann, which Bishop Laval examined and declared conformable to truth. To this judgment the prelate added these remarkable words: " We confess that nothing has so powerfully assisted us to sustain the weight of the pastoral charge of this new-born church as the special devotion which the inhabitants of this country bear to Saint Ann,—devotion which We affirm distinguishes them from all other nations."

*SIXTH DAY.**PRAYER.*

Come, Holy Ghost, etc.

CONSIDERATIONS.

The merits of Saint Ann increased prodigiously after the Conception of Mary Immaculate.

If the maternity of Saint Ann supposes already in her a sanctity so great, of which we have been able to convince ourselves, what a marvellous increase must not her merits have acquired at the moment she conceived, through the continuous and most intimate relations of Mother and Daughter. Ann furnished a material life, sustenance, and physical growth to Mary : in return she received, through Mary, divine increases, the plenitude of spiritual life ; for in the order of grace there is but one only mother of *all the living*. Eve was not worthy of the title, it was Mary's exclusive privilege, whether for the past or future, in the same way that Jesus is Saviour in all ages past or to come. Mary was then the spiritual Mother of her Mother ; she made use of her power over the Most Holy Trinity

constantly to enrich her with new gifts, and to pay by celestial treasures the temporal benefits which she received from her.

O how rich is Saint Ann! and how grand! with her precious burden, with that little Virgin in her womb: riches and grandeur are hers, praising with Mary and blessing the divine Majesty! What a spectacle for the heavens! Mary living in Saint Ann and of Saint Ann: the flower budding on its stem, receiving its strength and unfolding its beauties through the sweet-scented succulence it receives!

But the cares and the merits of motherhood do not limit themselves to the bringing of a frail creature into the world; it is only then they may be said to begin, prolonged as they are at the expense of many watchings and sacrifices. Although Mary's birth was without pain, as she had

been conceived free from the breath of human passions, still she had been a great charge to her Mother, she had cost her a whole life of prayers, of tears, and of penance ; but as soon as the little Virgin, the desired of nations, was in the arms of her holy Mother, the devotedness of Saint Ann received new transports and consequently increased merits.

What sanctity did it require to fulfil this new mission worthily, or, at least, to be the nurse and guardian of that child, for she had no need of human education ! Mary was no sooner created than she was greater in the eyes of her Creator than all the saints and all the angels put together. Yet, during the nine months she did not remain inactive under the influence of the sanctifying Spirit, her Spouse ; she at every instant doubled her merits. Now, to

touch, to handle that little Queen, to remove far from her every image, all surroundings unworthy of her incomparable candor, with what a vesture of purity must not Saint Ann have enveloped herself! With what discretion must she not have regulated to a perfect propriety all that related to the totality of her demeanor and conversation. What lights must have been hers not to exact anything imperfect, and never to shackle God's good pleasure in regard to that pre-eminent and pre-elected soul!

CANTICLE TO SAINT ANN.

I salute you, Branch of the rod of Jesse,
whose flower emits the heavenly odor of
an everlasting perfume!

I salute you, Mother of the Star of

the Sea, from whom was born the King of kings !

From the whirlpool of the tempest and from exile, draw us towards the blessed in heaven.

O you, who alone merited to give life to the Mother of Christ, receive our prayers !

Recommend us most earnestly to the King and Queen of the heavens ; to your Daughter and to her Son. Amen.

v. O Ann ! obtain that Jesus may be propitious to us.

R. Through the intercession of Mary.

Let us pray.

O God, who hast conferred on the glorious Saint Ann Thy grace, to carry and bring up with motherly care the

holy Virgin Mary, grant us the grace, through the intercession of the Mother and Daughter, that we may obtain what we ask, and arrive one day at eternal glory.

Through Jesus Christ, our Lord.
Amen.

EXAMPLE.

A little book whose title is *The Pilgrimage of the Good Saint Ann* contains many traits of St. Ann's protection in different parts of Canada. We shall cite but a few, which took place at the beginning of the colony.

When the Church of Saint Ann of Beaupré was about to be erected, an inhabitant of the coast of Beaupré named Louis Guimont, afflicted with grievous pains, through a motive of devotion, placed three stones in the foundation,

when suddenly he was cured. This cure gave occasion to another still more striking. Marie Esther Ramage, wife of a Mr. Godin, was suffering from an infirmity which for eight months kept her in a curved position, and which compelled her painfully to drag herself along with the assistance of a stick, and not having any hope of ever recovering her health by human remedies. Hearing her husband speak of Mr. Guimont's cure, she began to invoke Saint Ann, at the same moment she came to her feet perfectly straight, and with as free use of all her members as she had in her best health. These cures were followed by many others no less remarkable, operated suddenly in the *new church*, and which became the happy occasion of increasing faith and confidence in the devotion to-

wards Saint Ann, and rendering that place of pilgrimage celebrated throughout Canada. Soon people came from all quarters, and the resort was so great during the remainder of the seventeenth century, that on the day of the Feast ten and twelve thousand communicants were united there, without speaking of a great number of other pilgrims who during the rest of the year came from all parts.

SEVENTH DAY.

PRAYER.

Come, Holy Ghost, etc.

CONSIDERATIONS.

By the Presentation of Mary in the Temple, Saint Ann and Saint Joachim filled up their measure of merits.

God generally contrives for His elect, in some rare circumstances of their lives,

the opportunity to give Him some tangible proof of their love. He then requires of them some extraordinary or more perfect sacrifice : at one time the voluntary offering of an object tenderly loved, at another a resigning of themselves to reverses of fortune, to a complete abandonment, etc. In this manner were treated Abraham, Job and Tobias. Who does not know the two trials which brought the chaste Joseph to the very steps of Pharaoh's throne, and made him the saviour of Israel ? Happy those who know how to profit by such opportunities of truly loving God. Saint Ann and Saint Joachim had that happiness during their whole lives, but especially when Mary had attained her third year.

Before obtaining her from Heaven, they by mutual agreement vowed her to

the Lord. Mary, on the other hand, from the very womb of her mother, had consecrated herself to her God, to serve Him in His temple. As soon as she was of an age, they all three accomplished their promise with a truly royal generosity. Without yielding to the sensibilities of human nature, whose legitimate requirements may be felt by ordinary souls, but which no longer live in those whom a perfected virtue has rendered superior to themselves, they hastened to offer their Daughter to the Lord, and to crown by this sacrifice all the sacrifices of their long career.

In relation to this incomparable offering, Alvarez de Paz makes some pious reflections: "At last came the time, O Mary, pure and sacred holocaust! when you were to be consecrated to the Lord,

according to the vow of your parents. Penetrated with those words of wisdom, '*If you have made a vow to the Lord, hasten to fulfill it,*' they made haste to conduct you to the Temple and offer you to God, as they had promised. Their eagerness to present their offering is so much the greater as they are purer and holier ; and, nevertheless, it was by force of tears and prayers that they obtained you, they love you with a most tender love, but piety in their souls triumphs over all the emotions of nature ; they have no wish to keep for themselves that which is holy ; they offer it with all their hearts to the Holy of Holies, who alone is worthy of it. '*The Lord looked favorably on Abel and his offering.*' The good intention of His servant to offer Him in holocaust the first-born of his flocks

was agreeable to Him ; but how much more agreeable to Him, O Mary, was the good-will of your parents, of those holy personages who offered you to Him with so much eagerness ; *you*, their only child, a true holocaust of grace and holiness. Let me learn of them, O my Sovereign Queen ! to detest my excessive avarice, I who have so much trouble to detach myself, for the love of the Lord, from things so despicable ; I who do not blush to offer them to Him with so much coldness and cowardice."

An acute sensibility, a deep tenderness, are not incompatible with this generous detachment, as those might think who understand nothing of the life of sacrifice. On the contrary, hearts the most sensitive and the most loving have always made in a most peaceful and

even joyous manner the hardest immolations. The history of the saints, from the days of Abraham to our own days is a continual proof of what is here laid down. A holy eagerness enhances the value of sacrifice, for God loves those who offer cheerfully that which is dearest to them. It is His glory to reckon a multitude of martyrs who have run to death, covered with their richest robes, and adorned as for a feast. Now, then, if the merit of the oblation depends on its proper value, or on what it may have cost the sacrificer, or, again, on the joy with which it is offered in homage, notwithstanding the anguish of heart, it may be believed that Saint Ann and Saint Joachim rivalled the martyrs. To part with that child of three years, was it not for them a death more painful

than that which separates the soul from the body ?

St. Germain, a patriarch of Constantinople, describes their sacrifice in these terms : " The venerable Ann, deeply affected by this august ceremony, in company with her most dear spouse, conducts her well-beloved Daughter ; a troop of young virgins form the escort until they arrive at the doorstep of the Temple. At their approach the doors open to give entrance to her who is *the Door of the Emmanuel, or God with us*, and Mary's footsteps sanctify the sacred threshold. The sanctuary was resplendent with lights from the lamps, but the splendor of that living Lamp was of a more glowing brightness ; it was lighted up as she entered by the reflex of her celestial beauty. The steps of

the altar are empurpled by the virginal aureola which encircles the brow of the Virgin. Zachary rejoices in the honor of giving welcome to the Mother of God. Joachim exults with holy joy to offer an oblation which hastens the accomplishment of the prophecies. Ann with transports of joy consecrates her tender child to the Lord ; our *first parents* are inundated with consolation, feeling themselves delivered from the condemnation which hangs over them ; the prophets are in ecstasies of delight, and with them, all the orders of the elect, all the souls which are adorned with sanctifying grace."

The spectacle of this touching Presentation then drew from the saintly old man such cries of admiration that his words would seem rash, were they not ad-

dressed to Saints of an exceptional dignity and extraordinary virtue. He puts in the mouth of the High Priest Zachary, at the moment he receives the Blessed Virgin from the hands of her parents, the following beautiful apostrophe : — “ Authors of our salvation, what appellation shall I give you ? What shall I say of you ? I am in a stupor at sight of the fruit which you offer ; it is such that its purity invites God Himself to come and live in it. Oh ! no, certainly never was anything like it, and never shall be seen again a beauty so resplendent and so glorious. Your apparition, holy Patriarchs, is as a double stream flowing from paradise. The Lamp which you bring is more precious than gold and diamonds. It illumines the whole earth by its joyous splendors and the gracefulness of an unspotted virginity.”

CANTICLE TO SAINT ANN.

I salute you, Mother of the Mother of
God, through whom the guilty are saved.

I salute you, O Ann, miraculous
Mother of a child vowed to God !

To all the faithful !

Be thou devoted with Christ Jesus.

v. Pray for us, blessed Ann.

R. Now and forever and at the hour of
our death. Amen.

Let us pray.

O God, who hast willed that the
Blessed Virgin Mary should be presented to
Thee in Thy Temple, grant that by her
powerful intercession and that of her holy
parents we may merit to be presented to
Thee in the temple of Thy glory.

Through Jesus Christ, our Lord.
Amen.

EXAMPLE.

A letter from Pope Urban VI., in the year 1378, to the Archbishops and Bishops of England, shows that Saint Ann was at that time, and for many years previous, honored in that kingdom :—

“ Now as some of Christ's faithful inhabitants of the kingdom of England have lately informed Us that the people of that country, in consequence of their tender respect for the Virgin Mary, are led to practice a singular devotion towards Saint Ann, Mother of the glorious Virgin ! and as on their part an humble petition has been made to Us, praying that We would enjoin on all the prelates and all the faithful of the said kingdom to celebrate, with religious pomp, the

Feast of this same Saint, We have found it expedient, in the Lord to examine the pious demand and the devotion of this nation ; desiring therefore to render these faithful people agreeable to God, and to facilitate to them the practice of good works, approving their prayers, We to your fraternity formally ordain, by these presents, that from this day forth shall be celebrated every year, with solemn pomp and piety by yourselves and by those who are subject to you, the said Feast of Saint Ann."

•The devotion to Saint Ann until the period of relaxation, which opened an easy way to heresy, cast deep roots in the hearts of the English people. Ever since that sad epoch, certain vestiges show that in this land, once so

holy, this worship has not entirely disappeared under the ruins of religion. Monuments attest to it, and the name of Ann is given and willingly borne in all classes of society.

EIGHTH DAY.

PRAYER.

Come, Holy Ghost, etc.

CONSIDERATIONS.

We have all contracted the strictest obligations towards Saint Ann and Saint Joachim.

There reigns in creation an admirable disposition of things : all beings, from the smallest to the greatest, are linked together by a marvellous chain, borrowing one from another the elements of their conservation. Man has need of man for the preservation of his life, for his

education and the safe-guarding of his rights. This order and dependence are again found, and with no less splendor, in the heavens, where the annihilation of a single star would occasion a great disturbance in the harmony of the spheres. The supernatural world is not exonerated from these same laws. If in reality we owe thanksgiving only to God through our Lord Jesus Christ, sole Author of our salvation, we contract nevertheless obligations more or less rigorous with the divers instruments of which He makes use to come to us. Who will discharge us in regard to our parents, in regard to the pastors of our souls, whose tender charity has communicated to us—the former our existence, the latter all the treasures of faith? Our ancestors and the missionaries who have

evangelized our country, have they no claim on our gratitude? Now, if we owe so much to our fathers in the faith, what are our obligations to the parents of the Most Holy Virgin?

Other saints have been in regard to us generous masters, charitable ambassadors; their office was to teach, to exhort, to help us by a faithful transmission of what they had themselves received; but Mary, their Mother and ours—but Jesus our adorable Head—to whom are we indebted for *them*?

“Fortunate Spouses, Ann and Joachim,” we repeat with St. John Damascene, “every creature is under strict obligations to you. Through you we can offer to our Creator the most perfect of all gifts,—a chaste Mother, the only being worthy of its God.

“O Saint Ann! Mother of the Virgin Spouse, hoping against all hope, in your womb budded the flower of virginity, the glory of chastity. Wherefore we proclaim you blessed and the source of life to us.

“O Ann, filled with wisdom, blessed is your heart where germed and blossomed that virginal fruit Mary, who gave birth to the Author and Redeemer of the world.

“Rejoice, Joachim, for a Son is born of your Daughter, and He shall be called the Angel of the Great Council, the Mighty God.”

George of Nicomedia settles the claims which Saint Ann and Saint Joachim have on our gratitude, in the following manner :
“We from nothing were brought into existence by a pure act of the divine goodness ; it was our bounden duty to serve our Creator in the terrestrial paradise by the prac-

tice of good and holy works ; but rejecting just commandments, we drew on ourselves through our own wilfulness the chastisement of death. Nevertheless our Creator, mindful of His mercy, promised us our ransom and our liberty ; but it was necessary to wait for the time fixed upon, and for those who would set us free. Ages passed away, the prophecies were but slowly fulfilled, the Patriarchs and the just remained in painful expectation. Abraham had passed away, and his descendants desired ardently the day which would see the mystery of the Redemption fulfilled. Moses had a glimpse of it ; through the shadows of the figures, he hoped to see it. This hope was his happiness in the desert, it was the support of the judges, and it was again confirmed to Samuel. David, proclaiming its fulfilment near,

made his contemporaries to leap with joy. The choir of Prophets cried out with a loud voice that the Christ was about to appear ; but all these passed away frustrated in their hopes, for the determined time had not yet come, and *those who were worthy* failed to present themselves. Finally, the Creator of all things found in His ancestry instruments worthy of His designs—Ann and Joachim, parents of *her* who was to conclude the fulfilment of the promise. We owe therefore to them the Author of our joy and the first pledge of our happiness.

Has not Saint Ann rightfully other claims on our veneration and love ? Are we not united with her by ties still more intimate and more sacred ?

In order to excite in us a profound respect for ourselves and for our neighbor, St.

Paul says: "Do you not know that your bodies are the members of Christ?" And elsewhere: "We are the members of His body, we are of His flesh and bone."

We must not see in these words a pious exaggeration; they attest a fact, they express a relationship of a special kind with God made man. By baptism and the other sacraments, but especially by the Adorable Eucharist, we enter into connection with our Lord, though we can only see Him through the veils of the sacred species.

Now, do not these links of special relationship unite us also to Mary and to her parents? If we give to Mary the sweet name of Mother, is it not in one sense in virtue of the sacramental relationship? Is it not because our Lord, sharing with us His rights, introduced us into His own

family and calls Himself our Elder Brother?

If such is the case, have we not an incontestable right to proclaim ourselves the grandchildren of Saint Ann, to call her also by the name of Mother, and in that quality should we not render her, as well as Saint Joachim, all the duties of filial piety?

After establishing what precedes, a celebrated panegyrist of our Saint adds: 'For this simple reason, Ann has a right to our veneration as Mother of all the elect, Mary having given them spiritual birth. And so Saint Anselm and Saint Bernard say: "All the children of God, that is to say, Christians, in virtue of a particular right of adoption and love, are under obligations to her as spiritual and adopted sons." Thus our family according to grace is com-

plete : we have in our Lord a devoted and all-powerful Brother ; in Mary, a tender Mother ; in Saint Joseph, a foster father ; and in their parents, a holy ancestry. In Jesus Christ and in them we have brothers and sisters innumerable, with whom, in community with the angels, we shall share eternal joys.

CANTICLE TO SAINT ANN.

I salute you, O Blessed Ann ! You are the land of Promise, the garden of benediction which produced the Immaculate Lily and the lovely Rose, whose fragrance rejoices heaven and earth.

Ann, glorious Daughter of Jesse, gifted with all virtues, from whom was born the Virgin Queen, reconcile us with the King of kings.

v. Ann, Mother of the Mother of Christ.

R. Increase our confidence.

Let us pray.

Hear us, O Lord our God, and grant that, rejoicing in the virtues of Saint Ann, we may merit to imitate them and attain to everlasting happiness.

Through Jesus Christ, our Lord.
Amen.

EXAMPLE.

The devotion of Saint Ann in *Germany* not only resisted the secular action of heresies and revolutions, but for several years past it seems to recover its primitive splendor. A missionary of that country in 1863 thus writes :

"The devotion to Saint Ann is here very much extended, and it has become very popular among Catholics. Duren, above all, is the centre, and contributes to its support and extension. There is really a prodigious concourse from all the province to this sanctuary on the Feast, which is always celebrated with solemn octave, accompanied by extraordinary sermons, etc., all which is attended in perfect order, and with great fervor. I had the consolation with two other Fathers to give the exercises of a mission in the Church of Saint Ann.

"An inexplicable perfume which exhales from a precious relic of the Saint at the opening of the magnificent shrine, where it is kept, is an incontestable and permanent miracle. I was cognizant of that wonderful perfume. The church

of Duren is very spacious ; in order to give more splendor to the worship of the Saint, it has of late been largely repaired and ornamented with much taste. In its principal tower we are led to admire one of the grandest bells in all Germany. This bell bears the name of *Anna-glocke*, and is rung only on the great solemnities of the country.

“The graces obtained are numberless, and at Duren they are a continual topic of conversation. From all sides, persons visit this pious sanctuary, and the processions are like tributary streams. However, this sanctuary is not the only one, though it is the most frequented and the most celebrated ; but in the Rhenish provinces there may be found a great number of other churches under the invocation of Saint Ann, and in almost

all the churches there are altars erected to her honor. In the rural districts, one-third of the girls, at the least, receive the name of Ann or Ann-Mary, for they like to join these two names."

Happy would be England and other countries of the North if, in the day of seduction and danger, they had pressed around Mary and Ann, her most holy Mother, as did the borders of the Rhine, France, and the other countries which had the happiness to preserve the faith.

NINTH DAY.

PRAYER.

Come, Holy Ghost, etc.

CONSIDERATIONS.

*Saint Ann and Saint Joachim have
a right to all our confidence.*

It is plain that these blessed Patriarchs occupy a place of distinction. All are indebted to them for their Queen. This exceptional position ensures to them in the celestial court an unlimited sway. Could anything be refused by *Mary* to parents tenderly loved? Would God resist those who assisted Him, according to their capacity, in the great work of His mercy? This exceptional position alone, joined to an unheard-of goodness, can explain the multitude of graces which are received through their intercession.

“We believe,” said a celebrated disciple of Saint Benedict, who was also a great devotee of Saint Ann’s, “and boldly assert that Ann, ancestor of Christ’s, is in possession of great merit and credit, and is held in high honor with God. Not only is she herself loaded with inef-

fable gifts, but she has special prerogatives which she exercises in our favor. If we believe in the powerful intercession of the Apostles and other saints, shall we for a moment doubt that the immediate ancestors of our Lord enjoy a still higher consideration? Oh, no; we have full reliance in the prompt and most powerful mediation of Saint Ann, to whom the King of Heaven can refuse nothing.

“Believe me, dear brethren, for I speak the truth. If you love this venerable Mother with all your heart, you will experience the efficacy of her intercession. It is a certainty, brethren, that God grants to her merits innumerable favors, in order to make us venerate her memory; approach, then, with confidence this sweet patroness, and anything that may form an obstacle to your holy desires—your

sorrows and burdens, whatever they may be—lay them at the feet of Saint Ann, and for the honor of God she will deliver you. It is impossible that she should fail to obtain the effect of her prayer, and Jesus can refuse her nothing. The whole court of heaven cherish her as a mother, and unite their wishes to hers. Could a mother's interposition with her children be vain? Certainly not. Happy, therefore, he, who, by his prayers and a true devotion, makes her his protectress."

Granted, then, that the patronage of Saint Ann is of powerful efficacy. Unlike that of some of the blessed whose power is confined to special necessities, or those of a restricted kind, it embraces all our wants, remedies all the ills of which we may complain. Should not the solicitude of a mother be propor-

tionate to the needs of her children? We indeed know that God gives to some of His friends, in recognition of their virtues, a particular power to cure certain infirmities. St. Appolonia is invoked for toothache; St. Lucy, for sore eyes; St. Blaise, in fits of suffocation; St. Roch; and Saint Sebastian, in pestilence and epidemics; Saint Anthony of Padua, for the recovery of things lost; Saint Benedict and St. Ignatius of Loyola are particularly formidable to the demons whose dark plots they baffle and whose infestations they dissipate; St. Louis of Gonzaga takes pleasure in assisting young scholars in their studies, he also interests himself to preserve them from the contagion of vice; St. Stanislas of Kostka favors vocations which are kept back by family opposition or persecution. Every

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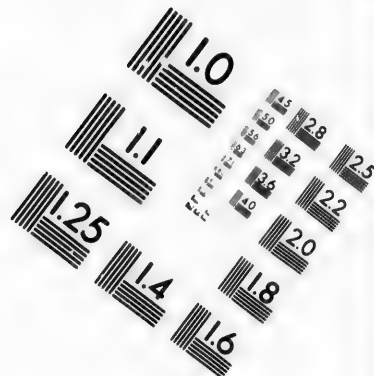
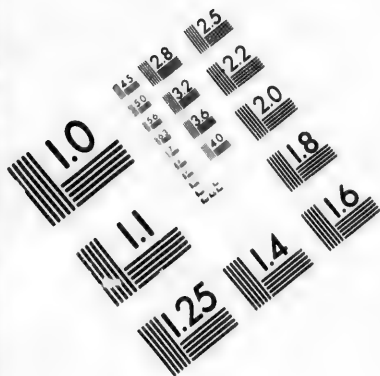
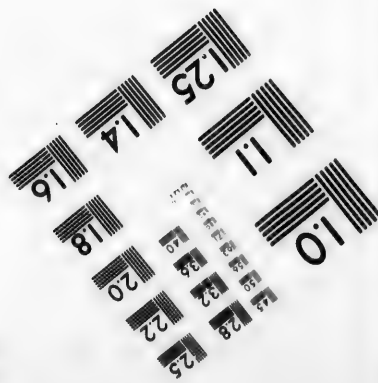
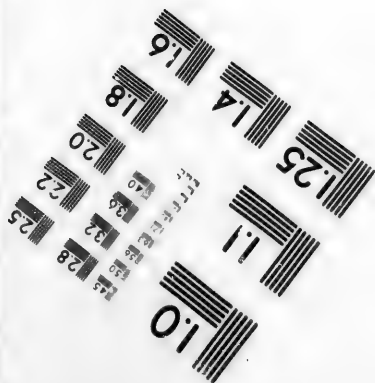
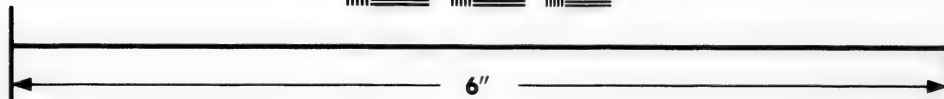
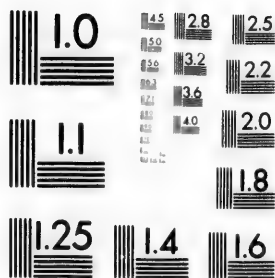


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country, every diocese, nay, every religious family has its protectors and its traditions, and the faithful very well know to whom they should have recourse according to their requirements.

But St. Ann's patronage is universal; she and her glorious spouse share the privilege granted to Saint Joseph, who is the Patron and Protector of the Universal Church, and whose intercession is second only to Mary's.

Generally speaking, persons invoke steadily and honor in a special manner only those saints from whom they daily receive graces, or who have given experimental proof of great miraculous power. Now, if we are to be guided in our devotion by these exterior marks, Saint Ann merits without any doubt the highest veneration, the most tender and

most persevering devotion ; she has a right to all the demonstrations of our filial affection. After the Blessed Virgin and St. Joseph, of whom can so many favors be recounted or so many wonders celebrated ? They have long ceased to be authenticated, for they come to pass in all places, in all ages ; and in certain privileged countries, they are of every-day occurrence.

Let us, therefore, take for our advocate, and let us honor with worthy homage each day, *her* who from all eternity was more agreeable to God than all other mothers, the Blessed Virgin excepted. Let persons engaged in marriage invoke her frequently ; she sanctified all unions in becoming the Mother of Mary Immaculate. Let widows learn to reverence her, she traced out for them the rules

of modesty. Let virgins tenderly cherish her who gave birth to the purest and holiest of all virgins. Let the just render to her their reverential service, she is the model of justice. Let sinners hasten to her refuge, she brought into the world her whose Son changes sinners into saints. Let all love her with an ardent love since she has given us the Mother of our Saviour. Let no one become lukewarm, let no one become cold in devotion to her. Let each and all make of her name an armor and a shield. God attaches to the invocation of that blessed name innumerable graces, yes, to the very recollection of it; what do I say? to the simple respect and pious affection which we manifest in hearing it pronounced. A certain author has said: I assert positively, and I say the truth on the

testimony of my conscience, I have known many souls to prosper in every way, and of this I am convinced, by the simple invocation of her holy name. Make the experiment of its power : after the names of Jesus, Mary and Joseph her name is so venerable and so holy that it offers itself next to our confidence.

CANTICLE TO SAINT ANN.

Ann ! O most holy Mother ! glorify yourself in your name so mild and so august, name which I love with a surpassing love, name which I would fain pronounce hundreds of times in the day with those of Jesus and Mary. Ann ! O the delight of my soul ! How beautiful and amiable are you in grace and sweetness ; you whose chaste womb gave us the little Virgin Mary—the Paradise of

all delights! The Virgin called for by the desires of the whole world was fed and warmed in your most pure womb, she received from you all the tender care which mothers lavish on their children. You are my comfort in exile and the charm of my sorrows. After the names of Jesus, Mary and Joseph, may your name be always on my lips and in my heart. I consecrate myself to you, Mother full of tenderness, most indulgent Patroness. Obtain for me the blessing of your Daughter and the mercy of her adorable Son, Jesus. Amen.

V. Pray for us, Saint Ann.

R. That we may become worthy of the promises of Christ.

Let us pray.

O God, who hast deigned to grant to

Blessed Ann so great an abundance of Thy grace that she merited to bring into the world the Mother of Thy only Son : grant us of Thy bounty to be assisted by Thee through the suffrages of her whose memory we honor.

Through Jesus Christ, our Lord.
Amen.

EXAMPLE.

Local traditions in *Spain*, the very ancient style of some of the chapels erected in honor of Saint Ann, the custom prevailing for centuries of giving her name in baptism, all this enables us to trace to times immemorial the intercession of this venerable Mother in this country, as well as in the other countries of Europe. At later periods, this devotion received extension mainly through the religious orders. The Carmelites here as elsewhere

appear to have been its most ardent propagators. In the fifteenth and sixteenth centuries, and especially towards the middle of the latter, famous for the reform of Carmel, St. Ann was honored generally throughout Spain, and, if we are ever so little familiar with her history, we are surprised at the vast number of persons who bear her name. Several companions of the seraphic St. Theresa had either received it at the baptismal font, or taken it at their entrance into religion. The two religious of her reform who were perhaps the most intimate with her, and whom she held in greatest affection, were called by this name. They were the Venerable Mother Ann of St. Bartholomew—her faithful companion and her counsellor in the work of her foundations, and Ann of St.

Augustine, whom she styled her *cherished daughter and the pupil of her eye*, and whom we may also call the privileged daughter of Saint Ann. It is an incontestable fact that the new Carmel revived the devotion to the glorious Mother of Mary Immaculate; but more than all her companions, and with more success than the most eloquent orators, the Mother Ann of Saint Augustine wonderfully popularized the devotion throughout Spain, and that by the authority of her example and the extraordinary graces which she received from her MATERNAL PATRONESS.

LITANY OF THE HOLY FACE.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.

192 *Litany of the Holy Face.*

Christ, graciously hear us.

Holy Virgin Mary, pray for us.

O adorable Face, which was adored with profound veneration by Mary and Joseph when they saw Thee for the first time,

O adorable Face, that in the stable of Bethlehem filled the angels, the Shepherds and the Wise men with joy,

O adorable Face, that wounded with an arrow of love the holy old Simeon, and Anna the Prophetess, in the Temple,

O adorable Face, that was bathed with tears in Thy holy childhood,

O adorable Face, that filled the Doctors of the law with admiration in the Temple,

O adorable Face, so attractive and replete with grace and beauty,

O adorable Face, noble in every feature,

O adorable Face, contemplated by the angels,

O adorable Face, the sweet pleasure of the Saints,

O adorable Face, the delight of Mary and Joseph,

O adorable Face, ineffable mirror of divine perfection,

O adorable Face, the terror of demons,

O adorable Face, treasure of all graces and benedictions,

O adorable Face, exposed in the desert to all the inclemencies of the weather,

O adorable Face, scorched by the burning rays of the sun and bathed with sweat in Thy voyages,

O adorable Face, expressive of divinity,

O adorable Face, whose modesty and mildness attracted alike the just and sinners,

Have mercy on us.

Litany of the Holy Face. 193

- O adorable Face, agitated and weeping at the tomb of Lazarus,
O adorable Face, as brilliant as the sun, and beaming with glory on Mount Tabor,
O adorable Face, afflicted at the sight of Jerusalem, and shedding tears over that ungrateful city,
O adorable Face, bent to the ground in the garden of Olives, and bearing the confusion of our sins,
O adorable Face, that wast covered with a bloody sweat,
O adorable Face, kissed by the perfidious Judas,
O adorable Face, whose holiness and majesty struck the soldiers with awe, causing them to fall prostrate,
O adorable Face, struck by an infamous servant, covered by a veil of ignominy, and profaned by the sacrilegious hands of enemies,
O adorable Face, covered with spittle, and bruised with many blows,
O adorable Face, whose divine looks touched the heart of St. Peter with sorrow and love,
O adorable Face, humbled for us at the tribunals of Jerusalem,
O adorable Face, that wast crowned with thorns,
O adorable Face, that retained its serenity when Pilate pronounced the fatal decree,
O adorable Face, covered with blood and sweat, and falling to the earth under the heavy burden of the Cross,
O adorable Face, wiped with a towel by a pious woman on the road to Calvary,

Have mercy on us.

194 *Litany of the Holy Face.*

O adorable Face, elevated on the most ignominious instrument of punishment,

O adorable Face, whose incomparable beauty was obscured by the darkness of the sins of mankind,

O adorable Face, covered with the sorrowful shades of death,

O adorable Face, washed and anointed by Mary and the holy women, and wrapped in a shroud,

O adorable Face, laid in a sepulchre,

O adorable Face, resplendent with glory and beauty on the day of the Resurrection,

O adorable Face, dazzling with light at the moment of the Ascension,

O adorable Face, hidden in the Eucharist,

O adorable Face, which wilt appear at the end of time in the Heavens with great power and majesty,

O adorable Face, that wilt then make sinners tremble,

O adorable Face, that will fill the just with an entire joy for all eternity,

Have mercy on us.

Lamb of God, who takest, etc., forgive us, O Lord.

Lamb of God, who takest, etc., graciously hear us, O Lord.

Lamb of God, who takest, etc., have mercy on us.

Let us pray.

Hail, O my Jesus and Saviour! I worship and love Thee, covered by the repeated outrages and blasphemies: I offer Thee, through the Heart of Thy most Holy Mother Mary, the fragrant incense

Novena to the Holy Face. 195

and homage of the Angels and Saints, beseeching Thee humbly, through Thy most Holy Face, to restore within me and my brethren Thy Image disfigured by sin. Amen.

Hail, adorable Face of my Jesus! I adore and worship Thee! O my beloved, noble stamp of Divinity! I attach myself to Thee with all the powers of my soul; most humbly do we pray Thee to stamp Thy Divine features in our hearts. Amen.

Pater, Ave, Gloria.

A NOVENA

TO THE

HOLY AND ADORABLE FACE OF JESUS.

O Jesus, my Saviour! At the sight of Thy holy Face disfigured by grief, and Thy Sacred Heart filled with love, I exclaim, with Saint Augustin: Lord Jesus,

196 *Novena to the Holy Face.*

imprint in my heart Thy Sacred wounds,
that I may bear sorrow with Thee and for
Thee, and despise all love that is not Thine
and through Thee.

O adorable Face of my Jesus ! inclined
so mercifully from the tree of the Cross,
on the day of Thy Passion, for the salva-
tion of the world, incline to-day with pity
towards us poor sinners : cast upon us a
look of compassion, and receive us with
the kiss of peace.

Sacred Heart of Jesus, Have mercy on us.

WAY OF THE CROSS.

TO OBTAIN A SPECIAL FAVOR.

When we desire to obtain some favor or grace, we should address ourselves to God, and with respect, confidence and perseverance pray Him to grant our prayer. Prayer is the most holy of practices. When we pray we are not speaking to men nor to angels, but to God Himself, the King of angels.

Prayer is all powerful: by means of it we can obtain from God all that we desire, restrain His avenging arm, and avert those punishments which our sins have deserved. On account of sins committed by David, God sent an angel to smite his whole kingdom with the plague; no sooner did David begin to pray for mercy than God recalled the

exterminating angel, and the plague ceased its ravages.

By means of prayer we obtain from God everything that is necessary to our salvation ; Jesus Christ has sworn to fulfil this promise when He says : “ Amen, Amen, I say to you: if you ask the Father anything in my name, He will give it you.” We ought therefore to pray with great confidence, being assured that, if we pray aright, God will grant our prayer.

Praying in the name of Jesus means praying in the same spirit as Jesus, and following His example in all things, conforming our will to the will of God. “ My Father,” said Jesus, “ if it be possible, let this cup pass from me ; nevertheless, not my will but Thine be done.”

With great confidence let us approach

God in the name of Jesus ; let us offer Him the sorrows, humiliations and outrages which Jesus suffered, principally on the road to Calvary ; let us represent to Him what a heavy cross we ourselves have laid on Jesus ; how repeatedly He has fall under that cross ; His heart-rending meeting with His holy Mother ; the refusal He received from Simon the Cyrenean to aid Him in carrying his cross ; the burning thirst He experienced ; and in consideration of all these sufferings He will undoubtedly grant our prayer, provided that we only ask for that which presents no obstacle to our salvation.

PREPARATORY PRAYER.

O God, heavenly Father, Thy divine Son Jesus has promised us that Thou wilt grant us whatever we shall ask in

His name ; in His name then, and through His merits, I come before Thee, and confidently ask of Thee conformity to Thy holy will in all the troubles of this life, profound grief for my sins, and ardent zeal in the practice of virtue ; I especially recommend to Thee (here name the favor you would ask). I appear before Thee in the name of Jesus, I offer Thee His passion and death, and I firmly trust that through these Thou wilt grant me my petition. St. Ann, thou was loved of Him who, by journeying along the way of sorrows, opened to me the infinite treasures of His grace ; do thou then accompany me along this way of the Passion, and vouchsafe to present my prayers and sighs to the Eternal Father.

Mary, Daughter of St. Ann and Mo-

ther of Jesus, pray for me now, that
God may grant my prayer.

O Angel of God, to whose care I am
committed, enlighten, protect, direct, and
govern me. Amen.

FIRST STATION.

JESUS IS CONDEMNED TO DEATH.

v. We adore Thee, O Christ, and bless
Thee.

R. Because by Thy holy Cross Thou
hast redeemed the world.

My Jesus, oft have I signed Thy
death-warrant by my sins ; save me
by Thy death from that death eternal I
deserve.

St. Ann, Lamp of the Sanctuary, en-
lighten and guide me in this sorrowful
journey.

Our Father, Hail Mary, Glory, etc.

Jesus Christ crucified, have mercy on
us.

May the souls of the faithful departed
through the mercy of God rest in peace.

Holy Mother, pierce me through,
In my heart each wound renew
Of my Saviour crucified.

SECOND STATION.

JESUS TAKES THE CROSS ON HIS SHOUL-
DERS.

v. We adore Thee, &c.

My Jesus, who by Thine own will
didst take the cross I made for Thee by
my sins ; oh, make me feel their heavy
weight, and sorrow for them ever while
I live.

St. Ann, comforter of the oppressed,
teach me to bear my cross with resig-
nation.

Our Father, Hail Mary, Glory, etc.

Jesus Christ, etc.

May the souls, etc.

Holy Mother, etc.

THIRD STATION.

JESUS FALLS THE FIRST TIME.

v. We adore Thee, etc.

My Jesus, the heavy burden of my sins is on Thee, and bears Thee down beneath the cross. My Jesus, I loath them, I detest them, I call on Thee to Pardon them! may Thy grace aid me never to commit them more.

Saint Ann, refuge of sinners, obtain for me sincere contrition and pardon of my sins.

Our Father, Hail Mary, Glory, etc.

Jesus Christ, etc.

May the souls, etc.

Holy Mother, etc.

FOURTH STATION.

JESUS MEETS HIS MOTHER.

v. We adore Thee, etc.

Jesus, most suffering ; Mary, mother
most sorrowful ; if for the past by sin I
have caused you pain and anguish, yet
by God's assisting grace it shall be so
no more ; Jesus and Mary, be my love
henceforth till death.

St. Ann, mother of the dolorous Mother,
ask of Jesus to bestow upon me, in my last
moments, His loving glance of mercy.

Our Father, Hail Mary, Glory, etc.

Jesus Christ, etc.

May the souls, etc.

Holy Mother, etc.

*FIFTH STATION.*SIMON OF CYRENE HELPS JESUS TO CARRY
THE CROSS.

v. We adore Thee, etc.

My Jesus, blest, thrice blest was he
who aided Thee to bear the cross. Blest
shall I be if I too aid Thee to bear the
cross, by patiently bowing my neck to
the crosses thou shalt send me during life.
My Jesus, give me grace to do so.

St. Ann, lover of the Divine Law, speak
to Jesus in my behalf, that He may hear
my prayer.

Our Father, Hail Mary, Glory, etc.

Jesus Christ, etc.

May the souls, etc.

Holy Mother, etc.

SIXTH STATION.

VERONICA PRESENTS A HANDKERCHIEF TO
JESUS.

v. We adore Thee, etc.

My tender Jesus, who didst deign to
print Thy sacred Face upon the handker-

chief with which Veronica dried the sweat from off Thy brows, imprint on my soul the memory of Thy sufferings, and grant me the grace that I may ever listen to the appeals, and assuage the sorrows of Thy suffering children.

St. Ann, mirror of Christian charity, make me see reflected in the poor the loving Face of my Saviour.

Our Father, Hail Mary, Glory, etc.

Jesus Christ, etc.

May the souls, etc.

Holy Mother, etc.

SEVENTH STATION.

JESUS FALLS THE SECOND TIME.

v. We adore Thee, etc.

My Jesus, oft have I sinned, and oft by sin beat thee to the ground beneath the cross; help me to use the efficacious

means of grace, that I may never fall again.

St. Ann, help of the weak, ask Jesus to hear my prayer. O Mother of Mary ! obtain for me so to solicit temporal blessings that I may merit those which are eternal.

Our Father, Hail Mary, Glory, etc.

Jesus Christ, etc.

May the souls, etc.

Holy Mother, etc.

EIGHTH STATION.

JESUS COMFORTS THE WOMEN OF
JERUSALEM.

v. We adore Thee, etc.

My Jesus, who didst comfort the pious women of Jerusalem, who wept to see Thee bruised and torn, comfort my soul with Thy tender pity, for in Thy pity lies my trust. May my heart ever answer Thine.

Saint Ann, hope of sinners, obtain for me the grace to hear from the loving lips of my Saviour words of pardon and mercy.

Our Father, Hail Mary, Glory, etc.
Jesus Christ, etc.

May the souls, etc.

Holy Mother, etc.

NINTH STATION.

JESUS FALLS THE THIRD TIME.

v. We adore Thee, etc.

My Jesus, by all the bitter woes Thou didst endure, when a third time the heavy cross bowed Thee to the earth, oh, never, never let me fall away; but rather let me die than ever mortally sin again. Amen. Amen.

Saint Ann, mirror of charity, obtain for me in all my works to be actuated by the pure love of God.

Our Father, Hail Mary, Glory, etc.

Jesus Christ, etc.

May the souls, etc.

Holy Mother, etc.

TENTH STATION.

JESUS STRIPPED AND RECEIVES GALL
TO DRINK.

v. We adore Thee, etc.

My Jesus, stripped naked of Thy
clothes, and drenched with gall, strip
me from love of things of earth, and
make me loathe all that savors of the
world and sin.

St. Ann, model of Christian purity
obtain for me the grace to walk in the
footsteps of thy loving Daughter.

Our Father, Hail Mary, Glory, etc.

Jesus Christ, etc.

May the souls, etc.

Holy Mother, etc.

ELEVENTH STATION.

JESUS NAILED TO THE CROSS.

v. We adore Thee, etc.

My Jesus, by Thy agony when the cruel nails pierced Thy tender hands and feet, and fixed them to the cross, oh make me crucify my flesh with Christian penance.

St. Ann, light of the blind, intercede for me with Jesus, that I may obtain through thy supplication the gift of sight.

Our Father, Hail Mary, Glory, etc.

Jesus Christ, etc.

May the souls, etc.

Holy Mother, etc.

TWELFTH STATION.

JESUS DIES ON THE CROSS.

v. We adore Thee, etc.

My Jesus, three hours didst Thou hang in agony, and then die for me ;

then let me die before I sin, and if I live, live for Thy love and faithful service.

St. Ann, Beloved of Heaven, obtain for me the grace of final perseverance.

Our Father, Hail Mary, Glory, etc.

Jesus Christ, etc.

May the souls, etc.

Holy Mother, etc.

THIRTEENTH STATION.

JESUS TAKEN FROM THE CROSS AND LAID
ON MARY'S BOSOM.

We adore Thee, etc.

Mary, Mother most sorrowful, the sword of grief went through thy soul when thou didst see Jesus lying lifeless on thy bosom ; ask for me hatred of sin, because sin slew thy Son and wounded

Thou
me ;

thy own heart, and then grace to live a Christian life and save my soul.

St. Ann, mother of the Queen of martyrs, obtain for me the grace to do God's will on earth and in heaven.

Our Father, Hail Mary, Glory, etc.

Jesus Christ, etc.

May the souls, etc.

Holy Mother, etc.

FOURTEENTH STATION.

JESUS IS LAID IN THE TOMB.

We adore Thee, etc.

My Jesus, beside Thy body in the tomb I, too, would lie dead ; and if I live, live but to Thee, so one day to taste heaven's bliss with Thee, fruit of Thy passion and Thy bitter death. Amen.

St. Ann, port of the mariner, ask Jesus to calm the troubled waters on the

sea of this life and bring me safe to the heavenly port.

Our Father, Hail Mary, Glory, etc.

Jesus Christ, etc.

May the souls, etc.

Holy Mother, etc.

THREE OFFERINGS TO THE MOST HOLY
TRINITY TO OBTAIN A GOOD DEATH.

One hundred days' indulgence each time, and a plenary indulgence once a month, on any day, on the usual conditions, if said every day of the month.

OFFERINGS.

(1) We offer to Thee, Most Holy Trinity, the merits of Jesus Christ, in thanksgiving for the precious blood which Jesus shed in the garden for us ; and by His merits we beseech the Divine Majesty to grant us the pardon of all our sins.

Pater, Ave, Gloria, etc.

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(2) We offer to the Most Holy Trinity the merits of Jesus Christ, in thanksgiving for His most precious death endured on the cross for us; and by His merits we beseech the Divine Majesty to grant us the pardon of all our sins.

Pater, Ave, Gloria, etc.

(3) We offer to the Most Holy Trinity the merits of Jesus Christ, in thanksgiving for the unspeakable charity by which He descended from heaven to earth to take upon Himself our flesh, and to suffer and die upon the cross, and by His merits we beseech the Divine Majesty to bring our souls to the glory of heaven after our death.

Pater, Ave, Gloria, etc.

LITANY FOR A HAPPY DEATH.

O Lord Jesus, God of goodness and
Father of mercies, I approach to Thee

Litany for a Happy Death. 215

with a contrite and humble heart; to Thee I recommend the last hour of my life, and the decision of my eternal doom.

When my feet, benumbed with death, shall admonish me that my mortal course is drawing to an end, merciful Jesus, have mercy on me.

When my eyes, dim and troubled at the approach of death, shall fix themselves on Thee, my last and only support, merciful Jesus, have mercy on me.

When my face, pale and livid, shall inspire the beholders with pity and dismay; when my hair, bathed in the sweat of death, and stiffening on my head, shall forbode my approaching end, merciful Jesus, have mercy on me.

When my ears, soon to be forever shut to the discourse of men, shall be open to

216 *Litany for a Happy Death.*

hear the irrevocable decree, which is to cut me off from the number of the living, merciful Jesus, have mercy on me.

When my imagination, agitated by dreadful spectres, shall be sunk in an abyss of anguish; when my soul, affrighted with the sight of my iniquities and terrors of Thy judgments, shall have to fight against the angel of darkness, who will endeavor to conceal Thy mercies from my eyes, and to plunge me into despair, merciful Jesus, have mercy on me.

When the last tear, the forerunner of my dissolution, shall drop from my eyes, receive it as a sacrifice of expiation for my sins; grant that I may expire the victim of penance, and in that dreadful moment, merciful Jesus, have mercy on me.

Litany for a Happy Death. 217

When my friends and relations, encircling my bed, shall shed the tear of pity over me, and invoke Thy clemency in my behalf, merciful Jesus have mercy on me.

When I shall have lost the use of my senses, when the world shall have vanished from my sight, when my agonizing soul shall feel the sorrow of death, merciful Jesus, have mercy on me.

When my last sigh shall summon my soul to burst from the embraces of the body, and to spring to Thee on the wings of impatience and desire, merciful Jesus, have mercy on me.

When my soul, trembling on my lips, shall bid adieu to the world, and leave my body lifeless, pale, and cold, receive this separation as a homage which I willingly pay to Thy Divine Majesty,

218 *Litany for a Happy Death.*

and in that last moment of my mortal life, merciful Jesus, have mercy on me.

When at length my soul, admitted to Thy presence, shall first behold with terror Thy awful majesty, reject me not, but receive me into Thy bosom, where I may forever sing Thy praises, and in that moment, when eternity shall begin to me, merciful Jesus, have mercy on me.

Let us pray.

O God, who hast doomed all men to die, but hast concealed from all the hour of their death, grant that I may pass my days in the practice of holiness and justice, and that I may deserve to quit this world in the peace of a good conscience, and in the embraces of Thy love ; through Christ our Lord. Amen.

A PENITENTIAL PRAYER.

O God, I lift my dreaming eyes to Thee,
Hear Thou my prayer ;
For comfort, Lord, I cry imploringly,
My sorrow share.

Here at Thy feet my wounded heart I lay,
Thou wilt not spurn,
Though I have wandered from Thee far away
Nor would return.

Though oft with patient love Thou did'st beseech,
Direct, command,
I heeded not the lessons Thou would'st teach,
I built on sand.

I sought with earthly love my soul to feed
But all in vain,
It left me famishing in hour of need,
And brought but pain.

Rending the veil that hid my inner life
From human eyes,
I read past failures, errors, sorrow, strife,
In cold surprise.

Love, seeking for perfection, scornful turned
From me aside ;
The comfort, help and strength for which I
yearned
Were each denied.

Now, ever faithful Friend, to Thee I come,
Dear Lord, forgive !
A weary wanderer returning home,
I pray, receive.

An empty, undivided heart at last
I offer Thee,
O, seal it Thine—my broken idols cast
Afar from me.

With willing feet I follow evermore
Where Thou dost lead ;
Thy love doth prove an inexhaustible store
In hour of need.

Within the shelter of Thine arms alone
Is peace and rest ;
Dear, tender Saviour, gladly do I own
Thy love is best.

MARY J. MCCOLL.

CHRISTMAS HYMN.

AND CHORAL OF THE SEVENTEENTH CENTURY.

Beside a manger lowly
A mother, pale and mild,
With eyes serene and holy,
Is watching o'er her child.
I, too, would gaze and ponder,
Bowed down in homage low,
For sight more full of wonder
This earth did never show.

Across the mists of ages,
That Infant's form divine,
Unchanging still, engages
The heart before His shrine.
For though in God's anointed
The world no charm espies,
Faith reads the signs appointed,
"To Christ my Lord," she cries.

Behold the "Branch" of David,
The "Shiloh" famed of old,
The Son of Virgin Mother,
By prophet's lips foretold.

Behold the seed of woman,
Repairer of the Fall,
The Child Divine, yet human,
EMMANUEL, Lord of all !

Oh, tender plant upspringing
Amid the desert dry !
Oh, dawn of promise flinging
Thy rays o'er earth and sky !

Oh, glad and gushing river,
From love's own fountain poured,
Spring up—flow on forever,
Till all men know the Lord !

HYMN TO ST. ANN.

Good Saint Ann, glorious Mother,
We come to thy shrine on this day ;
Thou art of Christians the helper,
Of sinners the refuge and stay.

Spouse of the sainted Joachim,
Of Priests and of Levites the joy,
We hail thee, Mother of Mary ;
Then for us your prayers employ.

Of Patriarchs thou'rt the daughter,
The law thou didst keep in thy heart,
Pattern thou wast of obedience,
Of patience a meet counterpart.

Comfort of spouses and widows,
We seek thy holy protection ;
Tutor of the Virgin most pure,
We ask thy aid and direction.

Hope of the traveller weary,
Sweet patron of kingly race,
We pray thee to plead with Jesus,
That in heaven we may see thy face.

HYMN TO ST. ANN.

Hail, Anna ! throned in light above,
To God and all His creatures dear !
Whene'er we name thy gracious name,
Jesus and Mary seem more near.
Raise, raise for us thy pleading voice,
And bid our sorrowing souls rejoice :
At Jesus' feet our suppliant be !
Mother of Mary ! pray for me.

How great thy joy at Mary's birth,
No more to mourn disconsolate!
While angels hailed thee in their hymns,
Mother of the Immaculate!
Raise, Anna, raise thy pleading voice, etc.

'Twas thine her earliest speech to form,
And hear, while bending at thy knee,
God's Mother lisp the name of God,
And call on Him who was to be.
Raise, Anna, raise thy pleading voice, etc.

In rapture up the Temple steps,
While love and awe thy spirit stirred,
Thou saw'st thy wondrous Child ascend,
Herself the Temple of the Word.
Raise, Anna, raise thy pleading voice, etc.

Dear Saint! thy life is lonely now,
The light that lit thy home is gone;
But still, in sorrow and in joy,
The Mother and the Child are one.
Raise, Anna, raise thy pleading voice, etc.

In mystic sympathy divine
Thy loved one's heart and thine are bound;

Like harps attuned to heavenly strains,
Whose tones in unison resound.
Raise, Anna, raise thy pleading voice, etc.

Oh! by that first Magnificat!
By Bethlehem's midnight burst of Light!
By Egypt, and the wilderness,
And the long anguish of the Flight!
Raise, Anna, raise thy pleading voice, etc.

By those thy love held dear below,
Who now are with thee where thou art;
By Joseph and by Joachim,
By Mary and the Sacred Heart!
Raise, Anna, raise thy pleading voice,
And bid our sorrowing souls rejoice:
At Jesus' feet our suppliant be!
Mother of Mary, pray for me.

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